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SURVEY OF PEOPLE'S REPUBLIC OF CHINA PRESS

July 8, 1974 No. 5648

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* NATIONAL *
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SHANG YANG'S POLITICAL REFORMS

On Shang Yang's Historical Achievements

by

Shih Chih (师之)
of Shensi Normal University

(Peking Kuang-ming Jih-pao, June 14, 1974)

Shang Yang was an outstanding thinker and statesman of ancient times in China. He died more than 2,000 years ago in the year of 338 B.C. For more than 2,000 years, the reactionaries at home and abroad hated Shang Yang to the bone and made all sorts of malicious slander and attacks against him. In ancient times, the disciples of Confucius and Mencius abused him as "the maggot, the fly, as dung and filth." They said that "to talk of him would soil the tongue and to write about him would soil the paper." ("On Shang Yang" in Ching-chin Tung-po Wen-chi Shih-lüeh 经进东坡文集事略) The Soviet revisionist social-imperialists abused Shang Yang as "brazen-faced and shameless" and said that his thought made them "feel sick." Parroting the reactionaries of the past, the renegade and traitor Lin Piao also maliciously cursed Shang Yang and the Legalist school. The fact that these reactionaries at home and abroad gnashed their teeth to show their intense hatred of Shang Yang served precisely to demonstrate that Shang Yang represented the revolutionary progressive forces in Chinese history and had indelible historical achievements. As Sang Hung-yang stated in his evaluation of Shang Yang, "his achievements were like the mountains and his name was handed down to posterity."

I

Shang Yang hailed from the State of Wei and carried the surname of Kung-sun. When he was young, he firmly stood on the side of the newly emerging landlord class ("Yang was fond of studying criminal law when he was

young"). Probably out of the motive to serve the newly emerging landlord class, this young man left his home state and went to the State of Wei in which the feudal seizure of power had already been realized. He began his life of combat in an era of major upheaval in society.

At the end of the period of Spring and Autumn Annals and the beginning of the period of Warring States, the newly emerging landlord class started its struggle to seize power in one state after another, and the newly emerging feudal system was gradually replacing the decadent slavery system. In this period of major reforms in society, Shang Yang's contributions laid first in his further developing the Legalist way of thinking to provide theoretically the newly emerging landlord class with a sharp ideological weapon.

Shang Yang was of the view that in the newly emerging feudal states of the time, there was in universal existence the crisis of the law running counter to the time and of the dislocation of institutions and realities. The root causes of this crisis came from the two tendencies "to follow the ancient ways" and "to drift with the present." What was called "following the ancient ways" meant retrogression or adherence to the decadent rules and regulations of the slavery system in the newly emerging feudal states. What was called "drifting with the present" meant conservatism or the tendency of the newly emerging feudal states to ignore the reality of the host of reforms already effected by the people and to live with a false sense of security by clinging to the results already obtained without attempting to change the laws to insure progress. Consequently, Shang Yang was of the opinion that the central question faced by the newly emerging feudal states of the time should be "to make laws in correspondence with the time and to lay down institutions in accordance with the realities," or to implement thoroughgoing political reforms in accordance with the development of the situation and the practical needs. (Ch'un-shu Chih-yao Vol. 36 群书治要)

Shang Yang's idea of political reform hit the nail on the head in regard to the troubles of the time and accurately laid hold of the politically mortal dangers of the time. For example, in the newly emerging State of Chao, Prime Minister Kung Chung-lien had brought Niu Ch'u, Hsün Hsin, Hsü Yüeh and other Confucian scholars into the feudal government, and used Confucius' doctrines of "benevolence and righteousness" and "enlightened government" to vigorously restore the ancient order. ("House of Chao" in the Records of the Historian) In the State of Han, although the newly emerging landlord class also had introduced some new laws after seizure of power, yet "the old laws of Tsin had not been discarded" and this brought about a chaotic state marked by the "contradiction" of the new laws of the feudal system and the old laws of the slavery system." ("Law Making" in Works of Philosopher Han Fei) As regards the State of Wei, its supreme ruler Marquis Wen of Wei at first also behaved like the State of Chao. He vigorously practiced "the honoring of men of virtue and Confucian scholars," was highly interested in becoming a "benevolent sovereign" as advocated by the disciples of Confucius and Mencius, and still followed the back-to-the-ancients road.

Later, Marquis Wen of Wei and his son Marquis Wu of Wei gave the important post of prime minister to Li K'uei, a representative figure of the Legalist school. Li K'uei promulgated the first systematic feudal code in Chinese history--the Book of Law, and "taught the exploitation of soil fertility to the maximum." ("Food and Wealth" in History of Han) This was also a political reform centering on the development of agricultural production. However, Li K'uei's political reforms were still not thoroughgoing enough. He did not deal a firm blow to the slave-owner class on the decline. Because of this, his so-called "teaching on exploiting soil fertility to the maximum" could only be effective for a time, but the restoration forces surged to greater heights. After the death of Li K'uei, another representative figure of the Legalist school called Wu Ch'i was edged out and had to run away. Later, Shang Yang also almost lost his life.

In short, both the tendency to turn back to the ancient order and the tendency to maintain the status quo seriously existed and grew in the various newly emerging feudal states of the time. Shang Yang categorically called for political reforms to oppose the back-to-the-ancients and conservative tendencies. This showed that he took the firm stand of defending the fundamental interests of the newly emerging landlord class and had a sharp understanding of the situation.

Since political reforms had to be carried out, then what were the urgent tasks for implementing political reforms? Li K'uei said, "For an enlightened government, nothing is more urgent than to do away with theft and robbery." But Shang Yang was of the opinion that "to implement law, nothing is more urgent than to remove the crafty." ("K'ai Se" in Records of Lord Shang) He meant that the removal of the crafty was the most urgent task in order to carry out political reforms. Both Li K'uei and Shang Yang attached importance to law; this was identical. However, Li K'uei emphasized law for the purpose of "removing the crafty"; this was where they were different. This difference represented an important development of the legalist way of thinking by Shang Yang.

What Shang Yang called "the crafty" included the "crafty people" and the "lice." He said, "Those who are fed without having to work, who have no war service but are glorified, who have no titles but are honored, who have no emoluments but are rich and who have no official duties but are put in charge are crafty people." ("Planning" in Records of Lord Shang) Most evidently, these "crafty people" were neither the peasants nor the slaves, but were the slave-owning aristocrats, the Confucian scholars, and the slave-owning merchants who were rich and honorable, influential and powerful, and did not have to take up farming or go to war for the new feudal regime. What he called the "lice" were "the Book of Odes, the Book of History," "benevolence and righteousness," and other reactionary Confucian teachings." ("Chin Ling" in Records of Lord Shang) Shang Yang was of the view that if the newly emerging feudal states did not first wipe out Confucian teachings, then "the criticism of the laws made at the higher level by the people at the lower level" would inevitably appear and "the instability of law and order" would result. ("Ting Fen" in Records of Lord

Shang) Consequently, the newly emerging feudal regime ought to "burn the Book of Odes and the Book of History and clarify law and order." ("Ho Shih" in Works of Philosopher Han Fei) so as to create conditions for carrying out political reforms.

The "removal of crafty people" was the core of the thought of "removing the crafty." Shang Yang was of the opinion that if the crafty people were not removed, then it would be clear to people that the "crafty people" "could get hold of offices and titles through studying the Book of Odes and the Book of History" and "could amass fortunes" as merchants. Therefore, all men of outstanding talent, intelligence and courage "would take up the study of the Book of Odes and the Book of History," and the peasants "would run away from agriculture and war." ("Agriculture and War" in Records of Lord Shang) The political and economic foundations of the nation would thus be wrecked. Therefore, he called on the newly emerging feudal states to "prohibit people from leaving home to take up government employment and to acclaim the farmers and warriors" ("Ho Shih" in Works of Philosopher Han Fei), so as to change the state of "plenty of parasites with few engaged in farming" that led to "the feeding of one hundred people by each tiller."

In short, the idea of regarding the "removal of the crafty" as an urgent task for carrying out political reforms had its spearhead aimed directly at the restoration forces of the slave owners of the time. This showed that Shang Yang was worthy to be called an outstanding thinker of the Legalist school. His correct understanding of the principal enemy to the landlord class of the time clearly pointed out the orientation of struggle for the newly emerging feudal states.

How could "the crafty be removed"? Shang Yang said, "To remove the crafty, nothing is more fundamental than severe punishment." ("K'ai Se" in Records of Lord Shang) This was another important development of the Legalist way of thinking by Shang Yang.

Among his ideas to remove the crafty by means of punishment, Shang Yang especially emphasized "one punishment" and "attaching greater importance to punishment." What he called "one punishment" meant that "punishment does not vary with rank" and the slave owners that violated the law should be punished in the same way. This gave tit for tat to Confucius' view that "punishment does not extend to high officers." By "attaching greater importance to punishment," he meant that when punishment and reward were set in contrast, great importance should be attached to punishment than reward. He said that this could coerce the crafty people into "not daring to do wrong" and thus attain the aim of "no punishment." Therefore, Shang Yang often described his idea of removing the crafty by means of punishment as "removing punishment by means of punishment." He said, "It is permissible to carry out war in order to end wars with a war; it is permissible to resort to killing in order to end killings with killing; it is permissible to attach importance to punishment in order to end punishment by means of punishment." ("Planning" in Records of Lord Shang)

In short, to sum up briefly, the development of the Legalist way of thinking by Shang Yang lay in his favoring the use of "severe punishment" "to remove the crafty." At a time the newly emerging landlord class had just seized political power, Shang Yang's ideas of this kind served precisely to convey the revolutionary demand of the landlord class for the exercise of dictatorship over the slave-owner class. However, the renegade and traitor Lin Piao cursed the Legalist school as the "school for punishment," and the Soviet revisionist social-imperialists attacked Shang Yang's ideas as "anti-humanitarian." This showed that they shared in all respects the reactionary stand taken by the restoration forces of the slave owners at the time.

II

In the State of Wei the conservative and restoration forces had already acquired the dominant status. Shang Yang with his Legalist way of thinking naturally could not be tolerated by those in power. At the time, Shang Yang was a tutor to the heir-apparent under Kung-shu Tso, Prime Minister of the State of Wei, and was nothing more than a household officer in the home of the Prime Minister. However, the Prime Minister feared and bitterly hated this young man who was opposed to the restoration of the old order and conservatism. He secretly counseled the Prince of Wei that if he could not appoint this "young but very capable" Shang Yang as a minister to administer state affairs, he should kill him and "must not permit him to leave the state." Following this, this old fox pretended to be "sincere" and disclosed to Shang Yang his recommendation to the Prince of Wei. He also advised him to run away in a hurry. This despicable conduct of Kung-sun Ts'o sought nothing more than to achieve the aim of driving Shang Yang away from the State of Wei should he be unable to kill him without leaving any trace of his own crime in this case of persecution. However, Shang Yang did not fall into the trap set by Kung-sun Ts'o. In reply, he coldly told this Prime Minister, "If the Prince could not appoint me on the strength of your recommendation, how could he heed what you have said and kill me?" He therefore stayed on in the State of Wei. After a while, when he learned that Duke Hsiao of Ch'in was "advertising for talent in that state," he leisurely left the State of Wei for the State of Ch'in.

At the beginning of the period of Warring States, Ch'in was a relatively backward state economically, politically and culturally. It was despised by all states on the Central Plains as a "barbarian state" not qualified for participation in their "meetings for concluding treaties." In the year 386 B.C., after the newly emerging landlord class represented by Duke Hsien of Ch'in seized political power, there appeared in the State of Ch'in a trend to rise in great vigor. After the death of Duke Hsien of Ch'in, Duke Hsiao of Ch'in succeeded to the throne in the year 362 B.C. For the sake of consolidating the political power of the newly emerging landlord class, he "advertised for talent in the state" in the same year. Shang Yang's coming to the State of Ch'in met precisely the need of the newly emerging landlord class in the State of Ch'in. In the year 356 B.C., Shang Yang was appointed as Tso Shu Chang (左庶长)--the highest officer in charge of state affairs. After an eighteeen years long movement for political reforms, he finally enabled the newly emerging landlord

class of the Ch'in State to realize the cherished hope of "making the state wealthy and powerful," thus laying down the foundation for the Ch'in State to unify the six states afterward.

Before and after Shang Yang's political reforms, political reforms of a similar nature had also been carried out in some states. But none of them really became wealthy and powerful as a result, and only Shang Yang's political reforms were rewarded with success. What were after all the causes? We must look for the answer from the social and historical conditions of Shang Yang's political reforms and their characteristics and hence recognize Shang Yang's political achievements.

The first characteristic of Shang Yang's political reforms was that he did not hastily carry out specific political reforms but first unleashed a violent struggle between the two lines of thought that pitted the Legalist school against the Confucian school. This was also a genuine anti-Confucius struggle of some scale after the newly emerging landlord class mounted the political stage. At the time, Shang Yang was the representative figure of the Legalist school while Kan Lung and Tu Chih were the representative figures of the restoration and conservative forces in the State of Ch'in. The central question of the struggle was whether it was possible "to govern with political reforms and to teach with the rules of propriety changed."

Kan Lung and Tu Chih were of the opinion that "the officials were accustomed to govern and the people were at ease with the old laws" of the Ch'in State. Therefore, "one does not make mistakes by following the old ways and does not go astray by following the rules of propriety." This was their conclusion.

With "building a powerful state" and "bringing benefits to the people" as the point of departure, Shang Yang thoroughly refuted the Confucian fallacy of turning back to the old order on the basis of historical experience. He pointed out that history was developing generation after generation. "The three dynasties (of Hsia, Shang and Chou) reigned with different rules of propriety, and the five leaders of feudal lords (of the period of Spring and Autumn Annals) exercised hegemony with different rules of propriety." Were there "any ancient ways to follow"? And were there "any rules of propriety to follow"? Quite to the contrary, "when T'ang (of Shang) and Wu (of Chou) reigned as kings, they prospered without following the ancient ways, while the fall of Yin (under Chou) and Hsia (under Chieh) took place without changing the rules of propriety." This showed that states which did not "follow the ancient ways" were likewise unable to escape destruction. Consequently, for the purpose of "building a powerful state," the ruler should not "follow the ancient ways" or "follow the rules of propriety."

The correctness or incorrectness of the political and ideological line determines everything. This struggle between the two lines of thought started by Shang Yang prior to implementing political reforms was of extremely great significance. At the time of summing up this struggle,

Duke Hsiao of Ch'in had declared, "I am no longer in doubt!" ("Change of Law" in Records of Lord Shang) He meant that he had firm faith in the Legalist school of thought. Duke Hsiao of Ch'in was the supreme representative of the newly emerging landlord class in the State of Ch'in. This statement of his showed precisely that it was through this ideological struggle that the newly emerging landlord class had strengthened their faith and determination in the need of political reforms and seen clearly the orientation and road of political reforms.

Due to the class limitations of the Legalist way of thinking itself, the masses that could be mobilized were mainly those of the newly emerging landlord class itself. However, in their political reforms, neither Li K'uei nor Wu Ch'i had carried out ideological struggle even within their own class, and their political reforms were bound to become the activities of a few Legalists. Consequently, great results also could not be scored in their political reforms.

In the wake of the victory of the Legalist line of thought, the second characteristic of greater thoroughness and greater resoluteness naturally made Shang Yang's political reforms different from those in other states.

To sum up briefly, the concrete content of Shang Yang's political reforms was mainly as follows: (1) To deal blows to the slave-owning aristocrats and slave-owning merchants, to abolish the system of hereditary ranks and emoluments, and to establish the new system of awarding ranks and titles according to military achievements and granting rewards according to agricultural efforts and grain yields. (2) "To abolish the chingt'ien system and build field embankments," to abolish thoroughly the system of land ownership under the slavery system and to establish the system of free buying and selling of feudal land by the people. (3) To strengthen the system of centralization of authority under the Central Government, to establish the system of prefectures and counties under the direct jurisdiction of the Central Government and to unify weights and measures throughout the country. (4) "To burn the Book of Odes and the Book of History, to clarify laws and orders," and to carry out the policy of exercising dictatorship over Confucian thought. Shang Yang's political reforms had also many other elements, but people can see from the above basic content alone that the political reforms carried out on that occasion touched all sectors ranging from the economic base to the superstructure and were in breadth and depth beyond the reach of any of the previous political reforms.

Because Shang Yang's political reforms were more thorough, they therefore dealt a more telling blow to the restoration forces of the Ch'in State and the old slavery system and more effectively shored up the newly emerging landlord class and the feudal system. This in turn provided Shang Yang's political reforms with a firmer social foundation, and enabled them to last longer and to score greater results.

Any revolution in history that sabotaged the old system always aroused the frenzied resistance of those upholding the old system. The Ch'in State naturally would be no exception. Shang Yang suppressed with

considerable resolution the acts of the old aristocrats to sabotage the political reforms. On one occasion, Crown Prince Ying Szu, son of Duke Hsiao of Ch'in, violated the new law. Shang Yang told Duke Hsiao of Ch'in, "It is due to the sabotage of the aristocracy that laws and orders cannot be carried out thoroughly. Consequently, if it is desired to implement the political reforms, the Crown prince should first be punished according to law. However, since the Crown Prince is the heir-apparent to the throne and cannot be punished, the teachers of the Crown Prince should be punished." ("Biographic Sketches of Ch'in" in Records of the Historian) Therefore, Prince Ch'ien and Kung-sun Chia, teachers of the Crown Prince, were punished. As was recorded in history, "(Shang Yang's) punishment spared not the strong and powerful and his rewards were not limited to those close to him." ("Records of Ch'in" in Records of the Warring States) This was also an important cause of why his political reforms could succeed.

Han Fei, a representative of many views of the Legalist school of thought in the period of Warring States, had set in contrast the three states of Han, Chao and Wei which were the first to realize the seizure of power with the State of Ch'in which realized the seizure of power at a much later date. He said, "The three Tsin states (Han, Chao and Wei) admired benevolence and righteousness and became weak and chaotic, but Chin was no such admirer and it became strong." ("Wai-ch'u-shuo-tso" in Works of Philosopher Han Fei) He meant that because the three states of Han, Chao and Wei adhered to the Confucian doctrines, they were in a weak and chaotic state; and because the Ch'in State carried out the Legalist line, it reaped bountiful fruits and was well governed and strong. This view of Han Fei's is entirely correct and discloses the essence of the problem. In the final analysis, Shang Yang's political reforms were successful, and Ch'in grew stronger and stronger with each passing day as a result. This was the inevitable outcome because the Ch'in State carried out an anti-Confucius line of the Legalist school. It also offered conclusive evidence to the thorough bankruptcy of the Confucian line which advocated that "to subdue one's self and return to propriety is perfect virtue."

III

After the death of Duke Hsiao of Ch'in in the year 338 B.C., Crown Prince Ying Szu who had violated the new law came to the throne. He was King Huiwen of Ch'in.

With King Huiwen of Ch'in on the throne, reactionaries of all descriptions who had been hit in the course of political reforms immediately crept forth from all dark corners. Masterminded by Prince Ch'ien, the teacher of the Crown Prince, they fabricated the charge that "Shang Yang was bent on rebellion" and used the most cruel punishment--tearing the body asunder between two chariots--to murder Shang Yang, the outstanding thinker and statesman of the Legalist school. They also ruthlessly wiped out Shang Yang's whole family.

Prior to the occurrence of this despicable and shameless case of massacre, a disciple of Confucius called Chao Liang had talked to Shang Yang, and revealed everywhere the intention to murder. He said, "Prince Ch'ien who had been punished by you has stayed indoors for eight years.... The Book of History says, 'Those who depend on virtue prosper and those who depend on force perish.' Your life is already like the morning dew.... Once Duke Hsiao of Ch'in passes away, the ways used by the State of Ch'in to deal with you would not be lenient!" ("Collected Biographies of Lord Shang" in Records of the Historian)

Sure enough, five months afterward, Shang Yang was murdered. Prince Ch'ien who had "stayed indoors for eight years" not only masterminded the murder case but also adopted the most cruel form of punishment. Chao Liang's conversation was iron-clad evidence to demonstrate that the restoration forces of the slave owners who were opposed to the political reforms in the Ch'in State had long intended to murder Shang Yang. At the same time, it also demonstrated that the theoretical basis of their murder was the Confucian canon and Confucius' theory. They all day long cried at the top of the voice that "those who depend on virtue prosper and those who depend on force perish" as though they were "kind and big-hearted men of virtue" who "treated others with benevolence and love." Actually, their so-called "benevolence, righteousness and virtue" meant the murder of the people and the revolutionaries, tearing the body asunder between two chariots, and the massacre of the whole family. They really were a gang of hangmen capable of killing without blinking an eye!

From the murder of Shang Yang to the celebration of the 20th anniversary of the founding of our great motherland in 1969, 2,307 years had elapsed. Even the words "Those who depend on virtue prosper and those who depend on force perish" no longer can be found in the Book of History of today. However, the renegade and traitor Lin Piao cudgeled his brain for this Confucian theory of murder, and especially selected this august anniversary day of China to write a scroll for hanging at the head of his bed. This fully exposed his heinous look and the frenziedness of his hostility toward our state under the dictatorship of the proletariat and our revolutionary people. Like Chao Liang's conversation in those years, this scroll was also iron-clad evidence to demonstrate that the sanguinary massacre which the Lin Piao anti-Party clique subsequently hatched in the "Outline of Project '571'" was a plan which had likewise been long considered.

Both the reactionaries of the Ch'in State and the Lin Piao anti-Party clique clamored that "those who depend on virtue prosper and those who depend on force perish." These two excellent pieces of teaching material by negative example can help us clarify many theoretical, political, historical and actual problems.

True, the Confucian theory advocates virtue or "benevolence and righteousness," while the Legalist school advocates force or criminal law. But where does the essence of the difference between Confucianism and Legalism lie? Is it benevolence and righteousness and criminal law? No! What the Confucian school calls "virtue" and "benevolence and righteousness" are nothing more than the signboard, but the essence is "to tear the body

asunder between two chariots" and "the murder of the whole family." The Confucian school and the Legalist school are alike in that they both "depend on force" and preach dictatorship. But the Legalist school advocates "removing the crafty by means of punishment," while the Confucian school advocates the suppression of progressive people. In other words, the essence of the difference actually lies in the dictatorship of the slavery system or the dictatorship of the slavery system or the dictatorship of the feudal system.

Inferring from this, we also can understand that when the reactionaries of the Ch'in State brought out the theory of "those who depend on virtue prosper and those who depend on force perish," they meant nothing more than to say that the slave-owner class which relied on dictatorship would "prosper" while the newly emerging landlord class which relied on dictatorship would "perish." Lin Piao replayed the old tune of "those who depend on virtue prosper and those who depend on force perish" for the purpose of attacking the dictatorship of the proletariat and of creating counter-revolutionary public opinion for restoring the dictatorship of the landlord and bourgeois classes. When the counter-revolutionary restoration forces were still in hiding, be they the restoration forces of the slave owners of the Ch'in State in ancient times or the contemporary Lin Piao anti-Party clique, they invariably advocated this reactionary theory, but once they thought that they had seized the opportunity, they promptly translated this reactionary theory into baldly counter-revolutionary atrocities. In view of this, all revolutionary comrades can never be negligent and look upon the reactionary thought to honor Confucianism and oppose Legalism advocated by the reactionaries as a simon-pure theoretical struggle!

History moves forward precisely like a river. It invariably has to flow past numerous submerged rocks, gorges, bends and whirlpools before it can rush forward. More than 2,000 years ago, after the newly emerging landlord class victoriously seized power, its political reforms failed one after another in various states. When the sky was overcast with dark clouds and an adverse current came to the surface, Shang Yang's political reforms which were in line with the trend of historical development in society dispersed the dark clouds, cut through the adverse current and ended in success. Although Shang Yang himself was murdered by the restoration forces of the slave owners in the Ch'in State, the struggle started by his political reforms for hitting at the restoration forces of the slave owners and building the feudal superstructure was subsequently not only clung to by the newly emerging landlord class but also carried forward by Ch'in Shih Huang who finally unified the six states and laid down the foundation for building the feudal state based upon the centralization of authority under Ch'in and after Ch'in.

The historical achievements of Shang Yang as an outstanding statesman of the newly emerging landlord class cannot be obliterated, nor can his historical standing be negated. Today, our studying and investigating this period of history involving the struggle between restoration and

counter-restoration and our drawing historical experience and lessons in class struggle therefrom is of help to our understanding deeply the reactionary essence of Lin Piao's worship of Confucianism and opposition to Legalism and to our better carrying out the struggle to criticize Lin Piao and Confucius.

* * *

CRITICISM OF LIN PIAO BY MILITIAMEN

Those Who Oppose the Laboring People Are Opposed to the Revolution

by

Ma Wen-ts'ao (马文藻), Vice Chairman of the Revolutionary Committee of Lungwanch'uan Commune, Shunyi Hsien, Peking Municipality, and a veteran militiaman of Chiaochuanghu

(Peking Kuang-ming Jih-pao, May 27, 1974)

The bourgeois careerist and conspirator Lin Piao was like Confucius, spokesman of the slave-owner class. They both vilified the laboring people as the "stupid of the lowest class" and "mean people," and played themselves up as the "wise of the highest class" and "geniuses." They were both frantic propagators of the reactionary idealist concept of history.

Do slaves create history or heroes create history? Should we have faith in and rely on the masses, or be afraid of them and slander them? This is the fundamental difference between Marxism and revisionism. Lin Piao consistently adhered to the idealist concept of history, and slandered the revolutionary mass movements. On the eve of the great victory in the war of resistance against Japan, he even violently attacked the laboring people, and completely erased the great role played by the masses of the people in that war. This was a most outstanding case in point. He nonsensically said that the common people in China "did not talk about resistance against Japan everyday," nor did they "discuss the ideas of the Communist Party," but only talked about "how to farm," "how to work and sweat" and "how to do business." He was really reactionary in the extreme!

Chairman Mao said: "The revolutionary war is a war of the masses; it can be waged only by mobilizing the masses and relying on them." The war of resistance against Japan was a people's war waged by hundreds of millions of people in our country under the leadership of the Communist Party. The history of our broad masses of Chiaochuanghu in conducting their inspiring struggle against Japan is the most effective refutation against these reactionary fallacies of Lin Piao. At the initial stage of the war, the Kuomintang reactionaries betrayed our nation for self glory. They retreated without fighting so that a vast piece of our motherland was trampled upon by Japanese imperialism. The Japanese bandits set up their bases and forts around our Chiaochuanghu. The Chinese traitors and running dogs ganged up with the Japanese bandits and came to our village for food and money. They practiced burning, killing and looting, and the broad people were in an abyss of suffering. At that time, we thought of how to fight against the Japanese every day, and hoped day and night that the CCP would send people to lead us to fight the Japanese.

The day finally came. In June 1938, a vanguard detachment of the 8th Route Army came to Chiaochuanghu to propagandize the "Ten Programs for National Salvation" of the CCP. The masses of our village enthusiastically responded to the great call issued by Chairman Mao, "All people of China, get mobilized and armed, and join the war of resistance." They actively threw themselves into the movement to resist Japan for national salvation. Very soon, Chiaochuanghu formed its own Party branch, and organized a militia contingent. Under the leadership of the CCP, the masses of our village had a direction to follow in their struggle and a goal for the revolution. The raging fire of resistance against Japan was ignited.

At that time, the Party branch led the masses to wipe out the traitors and bullies, and to call for the reduction of rents and interest rates. The passion of the masses for resistance against Japan rose higher. The men of our village joined the army and the war. The women sewed army uniforms, made army boots, took care of the wounded and the sick. The children stood guard. Under the guidance of Chairman Mao's revolutionary line, we genuinely mobilized the masses. In order to wipe out the enemies, the militiamen of our village started sparrow warfare, tunnel warfare, and mine warfare. They smashed over thirty attacks launched by the Japanese bandits and the puppet troops; got rid of the two bases of the Japanese bandits at Lungwanch'uen and T'ihsiachuang which posted the biggest threat to Chiaochuanghu; captured more than fifty enemy troops; defended their hometown, and built their bases. We also fought in coordination with the 8th Route Army in making more than forty raids, wiped out large numbers of Japanese bandits and puppet troops, and captured a large quantity of weapons. At that time, we common people slandered by Lin Piao not merely talked about resistance against Japan, but actually fought against the Japanese every day. In order to topple Japanese imperialism, the common people of Chiaochuanghu were not afraid of sweat and did not hesitate even to shed blood in order to make their own contribution to the victory of the war against Japan.

Confucius nonsensically said that "the mind of the superior man is conversant with righteousness; the mind of the mean man is conversant with gain." He boosted the slave-owner class and vilified the broad masses of slaves. More than 2,000 years after Confucius' death, Lin Piao again quibbled his sinister talks to slander the laboring people. Actually, what he said was a reprint of "the mind of the superior man is conversant with righteousness; the mind of the mean man is conversant with gain," and not any novel product. What he said meant nothing more than that only Lin Piao and company knew "righteousness," and the broad laboring people only knew "gain." This has completely stood truth on its head and juggled black and white. Actually, only the laboring people led by the Party really know "righteousness," socialism and communism. All the words and deeds of Lin Piao and company are only for the selfish interests of the handful of exploiting classes whom they represent.

At present, we must criticize Lin Piao's vicious slanders against the laboring people and Lin Piao's idealist concept of history. We must at the same time also criticize Confucius' reactionary fallacies in this respect.

Confucius is the "sage" of the reactionaries, but the enemy of the laboring people. Lin Piao is the most loyal disciple and follower of Confucius and the sworn enemy of all of us laboring people. Lin Piao's advocacy of the idealist concept of history is for creating public opinion for counter-revolutionary restoration, and serving his counter-revolutionary revisionist line for "subduing one's self and returning to propriety." All reactionaries practicing restoration and retrogression are opponents to the broad masses of the people. Consequently, they are necessarily doomed to isolation, and to failure in all cases.

* * *

The Laboring People Are Heroes To Bury the Reactionaries

by

Yang Pu-hao (楊步浩), veteran militiaman and labor hero
of the former Shensi-Kansu-Ninghsia Border Region

(Peking Kuang-ming Jih-pao, May 27, 1974)

The reactionary exploiting classes throughout history are extremely hostile to the laboring people because the latter are the heroes to bury them. More than 2,000 years ago, Confucius, the spokesman of the reactionary slave-owner class on the decline, advocated the reactionary fallacy that "the mind of the superior man is conversant with righteousness; the mind of the mean man is conversant with gain." On the eve of the victory of the war of resistance in 1945 and during the Party's 7th National Congress, the bourgeois careerist, conspirator, double dealer, renegade and traitor Lin Piao also parroted Confucius' tune, and nonsensically said: "The common people did not talk about resistance against Japan every day," nor did they "discuss things about the Communist Party." They were only able to say "Congratulations and be prosperous," to put up posters to express their desire for "wealth and treasure," and to think in terms of "edible oil, salt, sauce, vinegar and firewood, and their wife and children," etc. This was the greatest vilification of the laboring people and completely stood history on its head. Although Lin Piao and Confucius lived over 2,000 years apart, they were two worn-out horns playing the same tune. They were both petty thieves against the people and against the revolution.

The history of the Chinese people's resistance against Japan can never be distorted by Lin Piao, nor can the laboring people be slandered by Lin Piao. In history who actually drove away Japanese imperialism and won final victory in the war of resistance against Japan? At the 7th National Congress of the CCP, Chairman Mao pointed out: "The people, and the people alone, are the motive force in the making of world history." Guided by Chairman Mao's revolutionary line, hundreds of millions of laboring people in China got organized to offer joint resistance to Japan and defeated the Japanese invaders. The history of the war of resistance against Japan has testified to this truth: "The masses are the real heroes."

Take our Shensi-Kansu-Ninghsia Border Region for example. In 1937, guided by Chairman Mao's policy of all-out national war of resistance, the border region organized more than 20 mass organizations for resistance against Japan, including the Association in Support of Resistance Against the Enemy, the Youth National Salvation Association, the Peasants' National Salvation Association, the Women National Salvation Association. At that time, what we had in mind was resistance against Japan, what we talked about was resistance against Japan, and all work was for resistance against Japan. Men and women, both old and young, went all out to support the resistance against Japan. At the border region, we could see everywhere mass stretcher teams, mass transportation teams, and women self defense forces. Large numbers of young and able-bodied people at the border area joined the 8th

Route Army. The self-defense army and the militia at the border region were also significantly expanded. This force was a people's armed force formed by workers and peasants who were not detached from production. It not only replenished and fought in coordination with the main force, and were responsible for transporting the wounded and sick and supplying provisions, but were also responsible for performing logistics service, standing guard, wiping out the traitors, eliminating spies, etc. The militiamen participated in the several battles which were fought to repulse the Japanese bandits that attempted to cross the Yellow River to the west and smashed Chiang Kai-shek's attempt to invade the border region. The people at the border region also organized labor-exchange and mutual-aid teams, exerted themselves in production, supported the front of resistance against Japan, and made due contributions to the war of resistance against Japan. At that time,there came to the fore at the border region more than 600 labor models in resistance against Japan and supporting the front.

Our six model villages at the Ch'uank'ou district, Yenan, had only over 300 families. In order to support the resistance against Japan, everybody enthusiastically delivered and sold patriotic grain. They also sent plenty of salt to the troops, and made plenty of war boots for them. There were in the Ch'uank'ou district 15 people who joined the 8th Route Army, and over 300 people who joined the people's militia. Many moving scenes of "mothers teaching their children to fight against the Japanese; and wives sending their husbands to the battleground" appeared. Aunt Sun Ch'ing-lan who is now a labor model and the family dependent of a martyr in the resistance against Japan at Yenan district said when she sent her son to join the army: "Don't come back until you have driven away the Japanese invaders and defeated the Chiang bandit gang." Her son performed meritorious service on seven occasions at the front in the resistance against Japan, and finally gloriously laid down his life.

During the period of resistance against the Japanese, I and my wife both joined the Party and the people's militia. We had fought in coordination with the troops several times in defense of the border region. In the major production campaign in 1942, the two of us rose early and returned late every day, fight bitterly and work hard. All we had in mind was "to store more grain, oppose the blockade, support the front, resist the Japanese bandits, oppose conflict, and defend our homeland." At that time, besides delivering patriotic grain for resistance against Japan and making army boots, our home also spun yarn and wove cloth, and diligently fed pigs and sheep to support the front. I was gloriously evaluated as a labor hero of the Shensi-Kansu-Ninghsia Border Region, and I thrice attended the model labor meetings of the border region.

Once, we risked death, and traveled over more than 500 li of mountain paths to Paich'u to publicize the revolutionary doctrine of resistance against the Japanese for national salvation. In the course of carrying out the mission, I received the news of my wife's death from illness, and the organization asked me to go home to look after the three children. At that time, I thought that fighting against Japan to save

China was an important task with the life and death of the nation at stake. I decided not to go back until I had finished this mission. Finally I went home after I victoriously completed my propaganda mission. How could it be said that the common people were not concerned with the resistance against the Japanese, and only thought about their "wife and children," about "edible oil, sauce, vinegar and firewood"? The facts showed that we laboring people were the most concerned for the war of resistance against Japan, and we also went all out to win victory in the war of resistance against Japan. Those who really defeated the Japanese invaders were our millions of armed "farmers," and not the handful of "heroes" like Lin Piao who remained above the masses.

Lin Piao's reactionary world outlook determined that he could never see the great role of the masses. He always looked upon himself as wise, a "genius," a "celestial horse," and he looked upon the masses as stupid, the "mob" and "mean people." Actually he was the most stupid fellow who never read the daily papers nor the documents, a big Party lord and a big warlord without any learning. The Party's history of struggle tells us that the ringleaders of the opportunist line within the Party never always despise and slander the workers and peasants because they are opposed to Marxism and the dictatorship of the proletariat in their vain attempt to realize the restoration of capitalism. But the wheel of history rolls forward, and the people forge ahead in big strides with their heads held high. The vilification of such clowns as Lin Piao has not impaired in the least the great masses. In the end, only they themselves can be swept onto the garbage heap of history by the masses.

* * *

The Revolutionary "Pattern of Behavior" and the Counter-Revolutionary "Pattern of Behavior"

by

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(Peking Kuang-ming Jih-pao, May 27, 1974)

In the political report to the 7th Party Congress, our great leader Chairman Mao called on the whole Party "to rely on the people, believe firmly in the inexhaustible creative power of the masses, and hence trust and identify ourselves with them," and to struggle for the final defeat of the Japanese invaders and the construction of new China. After Chairman Mao delivered the political report, the renegade and traitor Lin Piao still wildly slandered the laboring people. He frenziedly cried that his thinking and that of the laboring people were "as different as heaven and earth." He nonsensically said that "the common people do not talk about resistance against Japan, or the pattern of behavior of the Communist Party every day," but were only able to say, "Congratulations and be prosperous," and think in terms of "edible oil, salt, sauce, vinegar and firewood." From this we can clearly see the frenzied extent to which Lin Piao betrayed Marxism, and peddled the idealist concept of history of Confucius' "the wise of the highest class and the stupid of the lowest class." Lin Piao slandered that the laboring people did not "talk about the pattern of behavior of the Communist Party." But the facts showed that those who did not "talk about the pattern of behavior of the Communist Party" were not the laboring people, but precisely Lin Piao himself.

Under the leadership of Chairman Mao and the Communist Party, the people of our country made tremendous contributions toward overcoming untold difficulties with unsurpassing bravery in the eight years long war of resistance against Japan. Taking for example our Chiaochuanghu, what the militiamen of the older generation and the revolutionary masses thought about and carried out every day was resistance against Japan. In the war of resistance against Japan, they rapidly heightened their ideological consciousness, strengthened the revolutionary unit as never before, greatly developed their intelligence and wisdom, and made due contributions to the revolution. As was pointed out by Chairman Mao, the war of resistance against Japan "had enhanced the consciousness and unity of the Chinese people to an extent that no great struggles of the Chinese people in the past hundred years could match." Under the leadership of the Communist Party, the militiamen of the older generation and the revolutionary masses of Chiaochuanghu took up their weapons and started tunnel warfare, mine warfare, sparrow warfare, and communication disruption warfare, etc. They struggled heroically and were not afraid of sacrifice. They joined forces with the local armed forces, defeated many attacks launched by the Japanese bandits and the puppet troops, defended their village, and consolidated the revolutionary political power. Although the facts are so clear, Lin Piao

deliberately distorted them. What else can this explain besides that he was stubbornly taking the reactionary stand of the landlord and bourgeois classes to juggle black and white?

Lin Piao once breezily declared that his thinking and that of the laboring people did not come under the "same pattern of behavior" but were "as different as heaven and earth." This was correctly said. What the broad masses of laboring people think and what the renegade and traitor Lin Piao thought are really not the "same pattern of behavior," and indeed are "as different as heaven and earth." What we laboring people think about is how to adhere to socialism; and what Lin Piao thought about was how to restore capitalism. What laboring people think about is how to consolidate the dictatorship of the proletariat; and what Lin Piao thought about was how to topple the dictatorship of the proletariat. What laboring people think about is how to practice Marxism; and what Lin Piao thought about was how to practice revisionism. In one word, what we laboring people think about is revolution while what Lin Piao thought about was counter-revolution. We and Lin Piao are like cars running on two different roads, and not the same one. Lin Piao took the blind alley of retrogression to capitalism, but we want to take the bright road to communism. Lin Piao so viciously slandered the laboring people because he vainly dreamt of creating public opinion for him to ride roughshod over the laboring people again. We must carry forward the revolutionary tradition of the old militiamen of Chiaochuanghu, and firmly adhere to the Marxist philosophy of struggle. We must never give up until we have deeply and thoroughly criticized Lin Piao's counter-revolutionary revisionist line and the doctrines of Confucius and Mencius advocated by him.

* * *

The War Has Steeled the People, the People Have Won the War

by

Han Te-sheng (韓德生), an old militiaman of Chiaochuanghu, Hsunyi hsien, Peking Municipality

(Peking Kuang-ming Jih-pao May 27, 1974)

The bourgeois careerist, conspirator Lin Piao picked up from the garbage heap of history the trash of Confucius' "theory of heavenly mandate" and extended it into the "theory of innate genius." He tried his utmost to play it up, said a mouthful to advertise himself, and slandered the laboring people with his reactionary sinister talks.

Is there really any "genius" "born with knowledge" in this world? Viewed from history of from our personal experience, such "genius" basically does not exist. Our great leader Chairman Mao points out: "Correct ideas can only come from social practice." We old militiamen and revolutionary masses of Chiaochuanghu were able to gradually understand that the way to save the nation lay in resistance against Japan the war of resistance against Japan. We organized and armed ourselves, and started tunnel warfare. Such knowledge and tactics were not at all "known by us at birth." They entirely came from the social practice through our participation in the war of resistance against Japan.

During the initial stage of the war of resistance, our village was a guerrilla district. The Japanese bandits and the puppet troops constantly came to our village to molest us, searching for cadres and militiamen. At first, in order to protect themselves, the cadres and militiamen tried to avoid the enemies by hiding themselves in concealed crypts dug under heaps of firewood and haystocks. Later, they also dug concealed crypts in their own homes. However these concealed crypts could only preserve themselves, but not destroy the enemies. They could only be used on the defensive, but not on the offensive. If this were allowed to continue, how could we ever defeat the Japanese invaders and win the war? Therefore, the Party branch went one step further and mobilized the masses to think of a way together to deal with the Japanese. Finally we decided to dig a tunnel leading from inside the village to outside the village and started our tunnel warfare against the enemies.

At that time, the few villages around Chiaochuanghu were all occupied by the Japanese bandits and puppet troops who even installed gun emplacements there. The construction of a tunnel was a heavy task. How could we keep the enemies from coming to molest us in daytime or make them molest us less often so that we could find time to dig the tunnel? We came up with an idea together. During the night, we sent a few militiamen to the vicinity of the forts of the Japanese bandits and puppet troops to stripe at them from different directions so as to keep them guessing at the number of men from the Eighth Route Army and militiamen. Because they could not rest during the night, they had to sleep in daytime, and could not come to

molest us. In this way, we were able to build our tunnel day and night. At the time of digging the tunnel, the "men and women, both old and young" in our village did not just "think of their livelihood" as slandered by Lin Piao. On the contrary, what everybody thought was a completely different set of things. Namely, how to finish digging the tunnel as soon as possible and how to wage struggle against the Japanese devils. The physically strong ones dug underground while the physically weak ones carried away the earth. The old people and women drove mules to carry the earth to other places, and the children stood guard at the entrance of the village and questioned the passers-by.

Through proper division of labor and sharing of responsibility and working in concert, we quickly finished digging the tunnel. To prevent the enemies from letting water or poisonous gas into the tunnel, we installed trap doors in the tunnel. In order to enable us to observe the enemies in action, we turned the cracks of the stones at the foot of walls into many peep holes. In order to enable us to attack the enemies from the tunnel, we also constructed hidden bunkers at the crossings of several main roads. Through constant expansion of construction, our tunnels not only crisscrossed each other inside the village but were also connected with the main villages to the south and the north. We all together constructed 23 li of tunnels, and turned them into an underground great wall that could be used on the offensive and the defensive. The militiamen and the revolutionary masses of Chiaochuanghu employed tunnel warfare, mine warfare and guerrilla warfare to repulse many attacks launched by the Japanese bandits and puppet troops, and killed and wounded more than 130 enemies. We defended our homeland, supported the revolutionary war, and were awarded the glorious title of the "First Fortress of the People" by the people's government of Hsunyi hsien.

Looking back over the process of the birth and development of our tunnel warfare, and by recalling what the militiamen and revolutionary masses of our village went through in their use of the tunnels to attack the enemies, we deeply realize that true knowledge comes from practice, and ability grows from struggle. Our knowledge and ability of using the tunnels to attack the Japanese invaders were gradually derived from the practice of resistance against Japan. This was exactly as what Chairman Mao said: "The war has educated the people, and the people shall win the war." The Japanese imperialists started the war of aggression against China. They gave us difficult problems every moment. Under the guidance of the Party's correct line, the militiamen and the revolutionary masses of our village planned together and worked together to solve these difficult problems every moment. Our practice not only thoroughly defeated the Japanese invaders, but also thoroughly smashed the reactionary concept of history advocated by Lin Piao.

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TAXATION ON FOREIGN VESSELS

Chinese Finance Ministry Issues Regulations for Taxation on Transportation Incomes of Foreign Vessels

(NCNA-English Peking, Jun. 25, 1974)

the ministry of finance of the people's republic of china recently worked out and issued the "regulations for taxation on the transportation incomes of vessels of foreign nationality" on the decision of the state council.

the regulations stipulate that taxes shall be levied on a vessel of foreign nationality carrying outward cargo and/or passengers from a port of china. the present regulations shall come into effect from zero hour (local time), july 1, 1974.

the main stipulation is: an industrial-commercial unified tax and an industrial-commercial income tax shall be levied on the basis of the gross transportation income derived from each voyage of a vessel of foreign nationality carrying outward cargo and/or passengers from a port of china. these two taxes shall be assessed together at the rate of three per cent of the gross income, of which two and a half per cent is for the industrial-commercial unified tax and a half per cent for the industrial-commercial income tax. in addition, a local surcharge shall be levied at one per cent of the amount of the tax assessment.

according to the regulations, the tax payer shall be the carrier of each vessel of foreign nationality. the tax payer shall report and pay the taxes as soon as possible after the departure of the vessel from the port. in case a tax payer fails to report and pay the required taxes within the time limit or other violations of the regulations, the matter shall be dealt with according to law, depending on the seriousness of the offence.

the regulations also provide that in the case of the vessels of those countries which have signed "maritime transport agreements" or other agreements with china in which there are provisions for reciprocal reduction or exemption of taxes, the taxes on their transportation income shall be reduced or exempted according to the relevant provisions of those agreements.

BAREFOOT DOCTORS

Barefoot Doctors in Peking

(NCNA-English Peking, Jun. 25, 1974)

active in about 2,000 factories and many neighbourhoods in peking are a multitude of urban barefoot doctors trained in the great proletarian cultural revolution. working in cooperation with professional medical workers, they are enthusiastic in serving the masses, spreading medical knowledge, giving vaccinations, looking after patients of contagious or chronic diseases and offering advice on planned parenthood.

keng huai-pao, a worker in the no.2 coking workshop of the capital iron and steel company, suddenly felt an acute abdominal pain when he was on duty one night. yu tung-chih, a workshop barefoot doctor (known in factories as red medical worker), immediately examined him and found that it was caused by nocturnal colo. he gave keng huai-pao two tablets of belladonna with hot water, and asked him to rest a while. half an hour later, he gave another tablet. keng huai-pao was soon relieved of his pain.

there are about 10,000 part-time barefoot doctors like yu tung-chih in peking factories and neighbourhood communities. they have helped expand the local medical and health service.

urban barefoot doctors came into being in line with chairman mao's principle that medical and health work should serve the majority of working people. the idea was inspired by the training of rural barefoot doctors during the cultural revolution, who now number about a million. following this example, peking started training urban barefoot doctors in 1970. many hospitals sent medical teams to factories and neighbourhood communities or ran short-term classes to help in the training.

the trainees were recommended by the masses. experienced doctors from hospitals taught them how to diagnose and treat common diseases as well as the necessary skills, such as acupuncture, massage and first-aid. the training period varied from two weeks to three months, during which study was combined with clinical observation and practice. all were required to work for some time in a hospital before they were allowed to work independently.

since 1970, the capital iron and steel company has trained 460 barefoot doctors from its own workers. these part-timers in the workshops, together with the company's hospital and health stations in all its affiliated plants and mines, form a complete network of medical and health service.

over the past few years, these barefoot doctors have been welcomed by workers for their prompt, on-the-spot service. even when they are off duty, they would visit workers' homes to bring medicine to the patients.

in line with the principle of "putting prevention first", the coking plant's barefoot doctors cooperated with the full-time doctors last year in carrying out general examinations among all workers for cancer in the digestive tract, and among workers over forty for coronary heart diseases. there are regular physical check-ups for workers in high-temperature shops. all this has helped detect diseases at the earliest possible stage and facilitated timely treatment.

the machinery plant of the capital iron and steel company completed in just two days last spring the nasal spraying of anti-influenza vaccine for its 2,000 workers, thanks to the joint efforts of the part-time and full-time medical workers. they also prepared decoctions of herbal medicine for workers, thus effectively preventing an outbreak of the flu.

the peking motor vehicle plant now has 150 barefoot doctors for its 9,000 workers and staff. every workshop has a simple surgery at the disposal of the barefoot doctors who also have in their kits many kinds of medicine for oral administration or external application. a considerable number of barefoot doctors are skilled in acupuncture, cupping, and massage. their combined effort has helped reduce incidence rate in the plant considerably.

many factories have also trained full-time doctors from among the part-timers, in the spirit of chairman mao's teaching on "training technicians from among the workers". the peking no. 3 cotton mill with 6,000 workers selected 23 outstanding workers in 1969 for medical training. they were given a three-month course by a medical unit of the chinese people's liberation army. although they had only limited school education, they overcame difficulties arising in the course of study with a strong will and learned the fundamentals for treating common ailments. back to the mill, they worked as barefoot doctors. later 13 of them were given further training at hospitals and attended more advanced training courses. they are now working for the mill's clinic as full-time doctors.

. one of them is ku han-chung, a veteran worker turned physician. he serves the workers wholeheartedly by giving them conscientious treatment. in treating two cases of partial paralysis, he combined acupuncture and traditional chinese massage with medication. one patient recovered and returned to work. the other has shown remarkable progress.

accounting for one-third of the mill's full-time medical personnel, these 13 worker-physicians are a welcome

reinforcement to the mill's medical service and health work. they took the lead in making the rounds of the workshops. the other medical workers followed their example. they now stay on duty at the clinic for half a day and spend the other half day visiting workshops. this new system is introduced to the convenience of the workers and it also helps the medical workers remould their world outlook by accepting working class re-education.

beginning 1970, neighbourhood physicians were trained from among the housewives. they set up "people's preventive medical centres" and brought about welcome changes to neighbourhood health protection work, which was previously handled only by district hospitals and health stations.

the fengsheng neighbourhood in peking's west city district includes two main streets, 132 alleyways and a population of 50,000. in 1970 the two hospitals there helped train neighbourhood physicians. it now has 44 neighbourhood physicians and 15 preventive medical centres. they have been a great help to the hospitals in giving inoculations, preventing and treating contagious diseases and other work.

RURAL MEDICAL SERVICE

Improved Medical Service in Central China People's Commune

(NCNA-English Wuhan, Jun. 24, 1974)

leyuan people's commune in central china's hupeh province, which started the cooperative medical service in january 1968, now has 26 professional medical workers and 49 barefoot doctors and health workers as against 12 before the great proletarian cultural revolution began in 1966. the local peasants' health has improved on the whole.

the great changes in the medical and health work in this commune with a population of 4,000 in changyang county, a mountainous area in western hupeh, are due to the commune members' hard efforts in carrying out the principle "putting prevention first" and improving the cooperative medical service during the past few years.

the cooperative medical service is a great pioneering undertaking by chinese peasants. it is run on a mutual-help and voluntary basis. each participant pays a small fee every year (usually one to two yuan a year). the service

is subsidized by the welfare funds of production brigades under the commune. the participants receive treatment and medicines without payment.

the cooperative medical service now operates in over 80 per cent of china's rural people's communes. this helps improve medical care in the vast countryside.

the leyuan commune covers an area of 450 square kilometres. interfered by liu shao-chi's revisionist line on medical and health work before the cultural revolution, the commune was backward in medical and health work. at that time, patients had to walk dozens of kilometres to see a doctor.

today, the commune has a clinic, every production brigade a health station and every production team its own health workers.

the commune's barefoot doctors have high consciousness of the two-line struggle and a certain degree of vocational proficiency. they play an important role in the cooperative medical service.

the barefoot doctor chin hsiang-kuan was successful in treating intestinal obstructions with a new kind of herbs he had collected. he first tried out the medicine on himself and then gave it to patients. apart from fulfilling the duties of a barefoot doctor, he took part in collective farm work for 110 days in 1973. his example was followed by other barefoot doctors in the commune.

the leyuan commune also organizes medical workers to spread medical knowledge among the masses and train a number of health workers. more than 530 commune members have learned to use acupuncture and herbal medicines to treat common ailments. many health workers in production teams are chosen from among them.

the health workers last year treated 40 per cent of the total number of patients in the commune. one health worker used 22 medicinal herbs to cure an old poor peasant of the paralysis of one side of his body.

many kinds of medicinal herbs grow on local mountains and there are many folk remedies and prescriptions known to local peasants. interfered by the revisionist line, they were not in wide use before the cultural revolution.

since the establishment of the cooperative medical service, the commune's medical workers have collected 220 tested prescriptions and made a study of more than 300 medicinal herbs. at the same time, the commune has encouraged the peasants to plant and collect medicinal herbs and make herbal medicines.

the commune runs three farms for growing medicinal herbs. every production team has a small plot of land for the same purpose. the commune's total acreage under medicinal herbs comes to 28 hectares. in addition, the commune members have collected 35 tons of herbs in the past few years. the commune has produced more than 90 kinds of herbal medicines in ointment, pill, tablet and powder forms. this has reduced the cost of the cooperative medical service.

since prevention is more important than treatment, the commune conducts patriotic health campaigns four times a year to improve environmental hygiene.

the medical workers prepare medicines for recurrent and common ailments in liquid, tablet and powder forms and send them to the fields during farm busy seasons or to peasants' homes during slack seasons once a month.

chairman mao says: "the mass movement is necessary in all work. things won't go without the mass movement." the commune's achievements in medical and health work are due to reliance on the collective strength under the leadership of the commune party committee.

GOOD HARVESTS

East China Province Achieves Bumper Summer Grain Harvest

(NCNA-English Hangchow, Jun. 25, 1974)

east china's chekiang province reports a 40 per cent increase in total and unit yield of barley, wheat and broad beans this summer. total output of rape seed was 30 per cent higher than last year, hitting an all-time high.

country roads were seething with tractors, trucks and pushcarts carrying the best grain just harvested to state grain-purchasing stations.

the current movement to criticize lin piao and confucius was a powerful motive force in the winning of the bumper harvest. the hangchow administrative region, which lies in one of china's fertile plains, in 1965 topped the annual grain yield target of 6 tons per hectare set in the national programme for agricultural development for areas south of the yangtze river. it went on to hit the mark of 7.5 tons per hectare between 1971 and 1973.

in the movement to criticize lin piao and confucius, the peasants of the region deepened the criticism of lin piao's crimes in preaching the reactionary confucian programme "restrain oneself and return to the rites" in an attempt to restore capitalism in china. they said: "lin piao attempted to pull the wheel of history back and we must push it forward along the socialist road." last winter through this spring, they adopted the advanced experience of other localities in achieving high yields of summer grain crops. they improved farming techniques and increased grain yield by about 50 per cent this summer over last.

many places in the province were hit by serious drought last winter through this spring. in the face of the natural adversity, the peasants discredited the fallacy "everything is decided by heaven"., which lin piao and confucius had preached. they cited many facts to show that they could overcome natural calamities by relying on their collective strength.

peasants of puchiang county carried water uphill to irrigate terraced fields when the drought was most serious. the county got a good harvest this year. the peasants rightly said: "we believe in revolution not in heaven."

the rural cadres criticized the fallacies peddled by lin piao and confucius maligning the working people, and strengthened their ties with the masses. cadres at various levels in shaohsing county worked with veteran peasants and agro-technicians on 4,400 hectares of experimental plots, which accounted for 21 per cent of the county's total acreage planted to summer grain crops. the yield of these plots averaged well over 3.75 tons per hectare this summer. through working the experimental plots, the cadres accumulated experience and became more competent to direct agricultural production.

SMALL HYDRO-ELECTRIC POWER STATIONS

South China Hsien Builds More Small Hydro-Electric Power Stations

(NCNA-English Nanning, Jun. 24, 1974)

a south china county now has 115 small hydro-electric power stations as against seven in the pre-cultural revolution year of 1965, with a six-fold increase in generating capacity.

luchuan county in the kwangsi chuang autonomous region is renowned as a national advanced unit in running small power stations. all the ten communes in the county have power stations, which supply 80 per cent of their production brigades with electricity.

with the rapid growth of small power stations, an irrigation network that combines water storage, irrigation and drainage has come into being, and relieved large tracts of farmland of the menace of drought and waterlogging. irrigated acreage has doubled compared with 1965.

the county's grain yield averaged 7.5 tons per hectare for five years in succession, topping 8.2 tons in 1972 and 1973.

the building of small power stations has given an impetus to the growth of other small enterprises that serve agriculture. eightyfive small plants have been set up to make nitrogenous and phosphate fertilizers, insecticides, cement and farm machinery. their total industrial output value last year quadruppled that of 1965.

the small power stations have made for farm mechanization. the county now has 2,700 farm machines including power-driven pumps, threshers, husking mills and crushers. irrigation and drainage, threshing, and the processing of farm produce and subsidiary products are by and large mechanized or semi-mechanized. as a result, the county saves an estimate of 70,000 man-days a year.

last year, the total value of state-purchased pigs, tobacco, jute and ambary hemp was 23 per cent higher than in 1972.

the small power stations are built self-reliantly. the county organizes communes and brigades to develop the collective economy and raise funds for building power stations. it also encourages them to make equipment and train technical personnel themselves.

apart from a small amount of government subsidies, most of the funds for building the 115 small power stations were raised by communes and brigades through expansion of production.

the county has set up plants and workshops for manufacturing and repairing hydro-electric power equipment and farm machinery. over 80 per cent of the water turbines and generators installed at the power stations were made locally.

the county has in the past few years run short-term classes to train 3,200 peasant electricians.

the ministry of water conservancy and power recently called a conference in the county to popularize its experience in running small power stations through mass effort. the conference was attended by representatives from eight provinces in southern china as well as from various parts of the kwangsi region.

SELECTIVE TRIALS FOR 7TH ASIAN GAMES

China Concludes Selective Trials for Asian Games

(NCNA-English Peking, Jun. 24, 1974)

china's selective trails for the 7th asian games to be held in tehran this september ended recently.

beginning from late april, the trials covered 14 events: track and field, swimming (including diving and water polo), gymnastics, weightlifting, basketball, volleyball, football, table tennis, badminton, tennis, cycling, shooting, fencing and wrestling. trials in some events were done alongside regular national tournament. nearly 2,000 sportsmen from all parts of china took part in the trials in peking and other cities, bringing with them the warm support of the chinese people for the 7th asian games. taiwan-born compatriot sportsmen residing in japan and the united states returned to the motherland for the trials, and they were widely acclaimed for their patriotism and impressive performance.

the biggest sports meet ever held since the beginning of the great proletarian cultural revolution, the two-month-long trials were a review of the vigorous development in sports in the country. under the guidance of chairman mao's revolutionary line in physical culture and sports, china's mass sports activities have made further progress in the past few years. this provides a solid basis for the emergence of new blood in sports and technical improvement. among the contestants were many veterans who had won honours for the socialist motherland but they were outnumbered by a growing breed of young people bursting on the sports

scenes during the cultural revolution. the more than 240 entrants in the gymnastics competition averaged 16 in age. the swimming contestants averaged 17, the youngest being 13. the youngsters were full of vigor and courage at the trails and chalked up many good results attesting to china's flourishing sports.

the trials were held in the midst of the deepening nation-wide movement to criticize lin piao and confucius. the participants studied marxism-leninism-mao tsetung thought and the documents issued by the party central committee, criticized the ultra-right essence of lin piao's revisionist line and repudiated the pernicious influence and manifestations of the revisionist line in physical culture and sports. the movement fired them with vigorous revolutionary spirit. with soaring political enthusiasm, the participants raised the slogan: "make the selective trials a success to greet the asian games." in competition, they displayed good sportsmanship while striving for good results. they saw the trials as a pre-asian games test in ideology and skill, giving full attention to the principle of "friendship first, competition second". before the competition proper, they practised together and discussed how to improve their skills; after the competition, they encouraged each other and exchanged experience. their lofty sportsmanship reflected the new mental outlook of the chinese sportsmen tempered through the cultural revolution.

chinese sportsmen swung into action immediately after china decided to take part in the 7th asian games. they went through rigorous training programmes. a number of national records and junior records in track and field, swimming, weightlifting, shooting and cycling were broken at the trials. a women sharpshooter equalled a world record in the standard pistol event.

the selective trials got warm support and tremendous encouragement from the workers, peasants and soldiers throughout the country. several veteran workers in the northeast china city of shenyang had a joint criticism session against lin piao and confucius with the liaoning women's volleyball team, encouraging the players to adhere to chairman mao's revolutionary line and treat every game in real earnest. while the trials were in progress, the participants received many warm-worded letters from workers, peasants, people's liberation army commanders and fighters and red guards. this was a source of tremendous encouragement to the sportsmen. workers in foochow city worked round-the-clock to build a large training hall ahead of time for the entrants in the 7th asian games. workers in shanghai made a great number of quality sports facilities.

at the conclusion of the trials, a leading member of the all-china sports federation told hsinhua that thanks to the joint efforts by the chinese and other asian peoples, the asian games federation has expelled the chiang kai-shek clique and restored to the all-china sports federation

its legitimate rights in this organization and china has decided to take part in the 7th asian games at tehran in september. he said: "we'll not disappoint the people of various asian countries by sending a contingent of sportsmen who are both good ideologically and technically to this sports gathering of the asian peoples. this contingent will be composed of more than 300 sportsmen and coaches and entered in all the events at the asian games, except boxing and hockey. it will include some world title winners and world or national record breakers. the selecting committee is now still working on the final list."

"there will be some taiwan-born sports promoters and sportsmen on the delegation," he disclosed. "as it is known to all," he said, "there is only one china in the world and that is the people's republic of china. taiwan is a province of china. only the all-china sports federation and its affiliated associations have the right to send sports teams to represent china at international competitions. sportsmen of taiwan province can take part in national competitions like their counterparts in other provinces, cities and autonomous regions and may be selected into national teams at international competitions. the chinese people and sportsmen firmly oppose the schemes of any international sports organizations to create 'two chinas' or 'one china and one taiwan' through international sports activities." he further pointed out that a few leaders of some international sports organizations are still attempting to prevent sportsmen of other asian countries from competing with chinese sportsmen; their act goes against the trend of history and is bound to meet with the firm resistance and opposition of the people of asia and the rest of the world, especially among those in sports circles.

with the asian games two months away, the chinese sportsmen are stepping up their training and other preparations. various sports establishments in the chinese capital are seething with activity. the chinese sportsmen pledge to study marxism-leninism-mao tsetung thought more concientiously and deepen the criticism of lin piao and confucius, train hard even in summer heat and make preparations politically, ideologically and technically so as to help make the asian games a success, promote the friendship and unity among the people and sportsmen of various asian countries and develop sports on this continent.

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* FOREIGN RELATIONS *
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CHINA AND ALBANIA

Hua Kuo-feng Meets Albanian Friendship Visiting Group

(NCNA-English Peking, Jun. 24, 1974)

hua kuo-feng, member of the political bureau of the central committee of the chinese communist party, met and had a cordial and friendly conversation here this afternoon with the albanian friendship visiting group with koco asllani, secretary of the gramsh regional committee of the albanian party of labour, as its leader, and kola stavri, vice-chairman of the executive committee of berat region, as its deputy leader.

albanian ambassador to china behar shtylla and first secretary of the embassy nikolla mitrushi were present at the meeting.

also present were leading members of organizations concerned cheng chih-ping, huang ke, hsing jen-hsien and kao chen-tung.

Albanian National Folk Song and Dance Ensemble Gives Premiere in Peking

(NCNA-English Peking, Jun. 24, 1974)

the national folk song and dance ensemble from albania, the land of mountain eagle, gave its first performance at the tienchiao theatre here this evening and was warmly welcomed by the chinese audience.

attending the performance were yao wen-yuan, member of the political bureau of the central committee of the communist party of china, wu teh, member of the political bureau of the c.p.c. central committee and head of the cultural group under the state council, yu hui-yung, member of the c.p.c. central committee and deputy head of the cultural group under the state council, yu chan, vice-foreign minister, jen yun-chung, deputy head of the international liaison department of the c.p.c. central committee, lin lin, vice-president of the chinese people's association for friendship with foreign countries, hsu

yun-pei, vice-chairman of the peking municipal revolutionary committee, and hao liang, liu ching-tang and wu yin-hsien, members of the cultural group under the state council. during the interval, they met and had a most cordial and friendly conversation with the leaders of the ensemble and its art director, dance trainer and principal artists.

albanian ambassador to china behar shtylla and his wife and embassy officials and other albanian comrades in peking also attended the performance.

an opening ceremony was held before the performance started.

yu hui-yung was the first to speak. on behalf of the cultural group under the state council, the chinese people's association for friendship with foreign countries and peking literary and art workers, he extended warm welcome to the albanian comrades-in-arms.

he expressed the conviction that the ensemble's performance tour would, like the previous exchange of visits of art troupes of the two countries, make new contributions to the furtherance of the revolutionary friendship and militant unity of the people and literary and art workers of china and albania.

pali karafili, leader of the ensemble, spoke amidst warm applause. he said: "we are glad to come to the great china of mao tsetung and come in the midst of the comrades and comrades-in-arms standing on the same front. we are linked by the friendship founded by comrade mao tsetung and comrade enver hoxha on the basis of the principle of ever-triumphant marxism-leninism." in conclusion, he conveyed the warm, revolutionary tribute of the albanian people and literary and art workers to the chinese people and literary and art workers.

this evening's programme began with the song "true friends". as the curtain rose, the packed theatre vibrated with the singing: "'a bosom friend afar brings a distant land near.' china and albania are separated by thousands of mountains and rivers but our hearts are closely linked."

imbued with such feelings, the albanian artists tonight presented a rich programme of more than 20 song and dance items which are full of revolutionary militancy and bursting with life. they include "teachings of enver hoxha, teachings of the party", "gjirokastra stands above high mountains", "march of the guerrilla", "we are building socialism", "festival at the cooperatives", "dance of brightness" and "gjirokastra". these items, rich in national flavour, vividly convey the successes made by the albanian workers, members of cooperatives and people's army fighters politically, ideologically, economically and militarily under the leadership of the albanian party of labour headed by comrade enver hoxha, and hail the revolutionary heroism displayed by the albanian people in their resistance against foreign intervention and

aggression. full of proletarian feelings for the chinese people, the albanian artists also presented several chinese songs and dances, including "sailing the seas depends on the helmsman", "the three main rules of discipline and the eight points for attention" and "washing clothes" -- items they learned on their previous visit to china and newly acquired members. their excellent performance drew repeated applause from the appreciative audience.

at the end of the performance, a huge portrait of the chinese people's great leader chairman mao tsetung and a huge portrait of the albanian people's great leader comrade enver hoxha flashed on the backdrop of the stage. the hall burst into cheers of "enver-mao tsetung", "mao tsetung-enver". amid warm applause, yao wen-yuan, wu teh, ensemble leader pali karafili and ambassador behar shtylla mounted the stage and cordially shook hands with the artists, congratulating them on their successful performance. the cultural group under the state council and the chinese people's association for friendship with foreign countries presented the albanian artists with a basket of flowers.

the opening ceremony and performance were carried live by the central people's broadcasting station and the peking television station.

Albanian Song and Dance Ensemble Visits People's Commune in Peking

(NCNA-English Peking, Jun. 25, 1974)

the albanian national folk song and dance ensemble was warmly received by chinese peasants on its visit to the china-albania friendship people's commune on the outskirts of peking today.

the comrades-in-arms of the two countries did farm work side by side and then held a get-together. they chatted about the close comradeship between the people of china and albania forged in their common struggle against imperialism and revisionism.

the albanian comrades drove to the commune in the company of hsu yun-pei, vice-chairman of the peking municipal revolutionary committee. commune members played sona, chinese clarionet, and drums and gongs to welcome their comrades-in-arms from the land of mountain eagle.

the albanian comrades made a round of the commune's farm machinery plant, duck farm and dairy farm, all surrounded by a green velvet of rice and sorghum fields

and vegetable gardens. when the albanian comrades came to the wheat fields, they took up sickles and joined the commune members in reaping the crop.

some commune members remarked: "our china-albania friendship people's commune is a symbol of the friendship between the people of our two countries. every achievement of our commune is made with the concern and support of our albanian comrades."

at the happy get-together, the albanian artists entertained the commune members with a number of albanian and chinese songs and dances, including "the mountain people hail comrade hoxha" and "sailing the seas depends on the helmsman". some commune members sang "here come heroic mountain eagles", a song composed by themselves. they also sang albanian songs "eagle of the guerrilla" and "the revolution is advancing" in albanian and chinese. these items enhanced the bond of friendship between the people of the two countries.

CHINA AND CUBA

Cuban Ambassador to China Leaves Post for Home

(NCNA-English Peking, Jun. 24, 1974)

ambassador of the republic of cuba to the people's republic of china jesus barreiro left his post here for home yesterday.

CHINA AND FINLAND

Pictorial Exhibition of Archaeological Finds in New China Closes in Helsinki

(NCNA-English Helsinki, Jun. 23, 1974)

the pictorial exhibition of archaeological finds in new china sponsored by the finland-china society closed here today.

the exhibition, which opened on june 6, has received nearly 1,000 visitors. many of them came specially from the northern part of the country and other cities. they showed great interest in the photoes.

the exhibition is also to be held in turku and 6 other cities.

CHINA AND GHANA

Vice Premier Li Hsien-nien Meets Ghanaian Government Agricultural Friendship Delegation

(NCNA-English Peking, Jun. 24, 1974)

li hsien-nien, chinese vice-premier, met and had a cordial and friendly conversation here this morning with the ghanaian government agricultural friendship delegation led by f.g. bernasko, minister of agriculture.

all members of the delegation, ghanaian ambassador to china richard m. akwei and minister-counsellor george h. arthur of the ghanaian embassy in peking were present at the meeting.

present were also sha feng, chinese minister of agriculture and forestry, and leading members of departments concerned chao yuan, chen chen-chi, cheng chung, li yung-ting and ma ling.

Ghanaian Government Agricultural Friendship Delegation Leaves Peking for Home

(NCNA-English Peking, Jun. 25, 1974)

the ghanaian government agricultural friendship delegation led by f.g. bernasko, minister of agriculture, wound up its visit to china and left here for home by air this morning.

it was seen off at the airport by sha feng, minister of agriculture and forestry, and leading members of departments concerned cheng chung, li yung-kai and ma ling. on hand was ghanaian ambassador to china richard m. akwei.

the delegation toured peking, nanking, shanghai, hangchow, kwangchow, tachai, shihchiachuang and linhsien county in honan province where the guests saw factories, people's communes and schools and places of historical interest.

CHINA AND JAPAN

Kobe-Tientsin Youth Football Delegation from Japan Leaves Peking

(NCNA-English Peking, Jun. 24, 1974)

the "kobe-tientsin youth football delegation" from japan led by kazumi asahi wound up its friendly visit to peking and left here by plane today to tour kwangchow before going home.

the japanese friends arrived here from tientsin on june 20 and were honoured at a reception given by the peking municipal branch of the all-china sports federation that evening. the kobe football teams of junior and senior middle school students had two friendly matches with the peking teams of junior and senior middle school students on june 22. the japanese guests had a get-together with young people and representatives from all walks of life in peking last night. their visit to china has deepended the understanding and friendship between the young people of china and japan. while in peking the japanese friends toured the great wall, a ming dynasty tomb, the summer palace and the palace museum.

Japanese Botanists Feted in Peking

(NCNA-English Peking, Jun. 25, 1974)

wu yu-hsun, vice-president, and yuen chih-chien, acting secretary-general, of the academy of sciences of china, gave a dinner here this evening in honour of the delegation of applied botanists of japan with professor azuma okuda as leader, professor tetsuo mitsui as deputy leader and keiko kamito as secretary-general.

present on the occasion were leading members of chinese departments concerned and chinese scientists, including lin jung, pan chun, tsui cheng, lin shih-cheng, pao wen-kuei and chen ying. the chinese and japanese scientists had cordial and friendly conversations over the dinner.

earlier today, hao chung-shih, acting president, and ma ling, deputy secretary-general, of the chinese society of agronomy, met with the delegation.

the japanese botanists arrived in peking on june 22 on a friendly visit to china.

Head of Chinese Exhibition Group Leaves Peking for Japan

(NCNA-English Peking, Jun. 25, 1974)

li yung-ting, vice-chairman of the china council for the promotion of international trade and head of the chinese exhibition group to japan, left here by air today for osaka, japan.

he was seen off by hsiao fang-chou, vice-chairman of the china council for the promotion of international trade, teiji hagiwara, managing director of the association for the promotion of international trade of japan, and yoshitoshi munakata, commercial counsellor of the japanese embassy here.

Chinese Film "Fiery Years" Shown in Tokyo

(NCNA-English Tokyo, Jun. 25, 1974)

the chinese colour feature film "fiery years" was shown here yesterday to the warm welcome of japanese cinema goers.

the film show was sponsored by the headquarters of the japan-china friendship association (orthodox) and the tokyo headquarters of the association.

before the film show, masao shimada, standing director of the headquarters of the japan-china friendship association (orthodox), introduced the film to the spectators. he said: "i hoped that the film show in japan will further strengthen the mutual understanding and friendship between the people of japan and china."

the film show beginning yesterday will last four days here. this film will be then shown in other parts of the country.

CHINA AND KOREA

Jen-min Jih-pao Editorial Marks 24th Anniversary of Korean Fatherland Liberation War

(NCNA-English Peking, Jun. 25, 1974)

the "people's daily" carries an editorial entitled "the heroic people, the just cause" today to mark the 24th anniversary of the fatherland liberation war of korea. the editorial reads:

the chinese people are commemorating together with the korean people today the day of fighting -- the 24th anniversary of the fatherland liberation war of korea. on this very day 24 years ago, u.s. imperialism launched a war of aggression against korea, and then occupied by armed force our territory taiwan province. under the wise leadership of their great leader comrade kim il sung, the korean people rose in resistance against the aggressors. following the teachings of their great leader chairman mao, the chinese people sent the chinese people's volunteers to korea to fight shoulder to shoulder with the korean army and people. after three years of valiant resistance, the korean people with the support of the people of the world won the great victory in the fatherland liberation war.

this great victory shows that what is really powerful is not the superpowers but the united people who dare to fight and to win. the korean people have set a brilliant example for the oppressed people and oppressed nations who fight to resist imperialist aggression and defend the just cause of the freedom and independence of the motherland.

in the post-war years the korean people have carried out the policy of "independence in politics, self-sustenance in economy and self-defence in national defence" put forth by president kim il sung and made remarkable achievements in socialist revolution and socialist construction. holding high the red banner of revolution in ideology, technique and culture, the korean people are now advancing courageously to the fulfilment of the 6-year plan of national economic construction ahead of schedule.

the korean people and the world revolutionary people, especially the people and countries of the third world, are supporting one another, cooperating closely and fighting in unity in the struggle to defend national independence and state sovereignty and against power politics and hegemonism. the democratic people's republic of korea is playing an ever more important role in international affairs, and her international prestige is rising daily.

21 years have passed since the korean armistice, but korea's three thousand-ri beautiful land is still in a divided state. to achieve the independent and peaceful reunification of the fatherland, the entire korean people are waging a protracted, unremitting struggle, and have put forward a series of recommendations and reasonable proposals. in june 23, 1973, president kim il sung delivered the important speech "let us prevent a national split and reunify the country", in which he advanced the five-point programme for the reunification of korea, pointing out once more the correct way to the independent and peaceful reunification of the fatherland. all the efforts made by the korean government and the people for the reunification of the fatherland have won wide support and praises all over the world. last march, the korean supreme people's assembly approved the "letter to the u.s. congress", which proposes to hold talks with the u.s. government for concluding a peace treaty. this is another new effort of the korean people to remove the tension in the korean peninsula and promote the independent and peaceful reunification of the fatherland. the u.s. armed forces have no reason at all to stay on in south korea. the u.s. government should withdraw from south korea all its troops and weapons and equipment, and immediately stop giving the pak jung hi clique military aid. the key to solving the problem of the reunification of korea is to let the korean people reunify the country independently without any outside interference.

taiwan province is the sacred territory of the people's republic of china. the people of taiwan are our dear compatriots.

the liberation of taiwan is china's internal affairs, and the common aspiration and sacred duty of the chinese people of all nationalities including the people of taiwan province. we are determined to liberate taiwan.

the two parties and the two peoples of china and korea have cemented with blood a great friendship and fighting unity in their protracted, common struggle against imperialist aggression. this friendship and unity are built on the basis of marxism-leninism and the principle of proletarian internationalism. following the teachings of their great leader chairman mao, the chinese people will, as always, resolutely support the korean people's anti-imperialist revolutionary cause and their just struggle for the independent and peaceful reunification of the fatherland. the chinese people will forever unite with the heroic korean people, support and learn from each other and advance shoulder to shoulder in the common struggle of socialist revolution and socialist construction.

Korean Foreign Insurance Company Delegation Arrives in Peking

(NCNA-English Peking, Jun. 23, 1974)

a four-member delegation of the korean foreign insurance company led by deputy director of the company li sang chu arrived here by train today at the invitation of the people's insurance company of china.

greeting the delegation at the railway station were keng tao-ming, general manager of the host organization, and sin gi do, first secretary of the korean embassy here.

CHINA AND PERU

Peruvian Guests Feted in Peking

(NCNA-English Peking, Jun. 24, 1974)

shen chien, leading member of the china-latin america friendship association, met and feted alberto d'angelo, ex-president of the national council of justice of peru, and his wife here this evening.

present on the occasion were kung hsiao, chiang wei-hsin and li keng-hsin, leading members of departments concerned.

the peruvian guests toured kwangchow and peking after arriving in china on june 21. they visited agricultural and industrial establishments and scenic spots in peking.

CHINA AND SOVIET UNION

Soviet Social Imperialists Are Enemy of 3rd World on Maritime Issue

(NCNA-English Peking, Jun. 24, 1974)

in the past few years the soviet social-imperialists have made a number of lengthy and arrogant statements on the maritime issue. these statements are intended to "justify" their expansionist moves for maritime hegemony and to revile the just stand of the third world countries in defending their state sovereignty and maritime rights and resources. in this way the soviet revisionists stand revealed as vicious enemy of the third world on the maritime issue as well as on other issues.

s.g. gorshkov, vice-minister of defence and commander-in-chief of the navy of the soviet union, has publicly declared that soviet social-imperialism intends to contend with the other superpower for maritime dominance and launched unbridled attacks on the rising third world that stands in the way of soviet social-imperialism's madly ambitious designs. in his book "the navy in times of war and peace", soviet military chieftain gorshkov raves: "today there still exists a grave threat of a further division of the world seas. the pronounced characteristic in the present stage is that some developing countries in asia, africa and latin america insist that the existing law on the use of the world seas should be re-examined."

gorshkov's remarks show that soviet social-imperialism has met with a powerful opponent -- the countries of the third world -- at a time when it seeks maritime hegemony on the sea. the reason why gorshkov accuses the third world is because many coastal states of the third world have firmly demanded the enactment of a new law of the sea to replace the obsolete one, to defend their maritime rights and resources. it is also because these coastal states want to see an end to the world seas as the "private seas" of one or two superpowers in which they manoeuvre at will on the pretext of the "security interests requirements". herein lies the focus of struggle between the coastal states of the third world and the maritime powers represented by one or two superpowers.

to serve its need for expansionist moves to gain maritime hegemony, soviet social-imperialism has played the role of the stubborn guardian of the old law of the sea. gorshkov himself has arrogantly declared that what should be done on the maritime issue "is not to change the criteria of the international law of the sea" but "to strictly abide by the existing regulations". the soviet paper "krasnaya zvezda" stated recently: "the principles of the law of the sea stemmed from universally accepted rules in the existing international relations (such as freedom of the high seas and other principles). no country should unilaterally refuse to abide by these rules." in a word, in the eyes of the soviet revisionist leading group, the old order of the sea, which reflects the colonialist interests of the maritime powers, is inviolable.

in fact, the old law of the sea was never universally accepted. it was imposed by a few imperialist maritime powers on the great majority of the countries of the world. c. john colombos, a british "authority" on the law of the sea, bluntly admits that in former times the so-called international law of the sea was anglo-american "law". and yet, the soviet revisionist leading group, flaunting the label of "socialism" and calling itself the "natural ally" of the third world, has taken over in totality the old law of the sea of old-line imperialism, guards it with might and main, and opposes the just demand of countries of the world and particularly of the third world for the safeguarding of their national maritime rights and resources. does this not clearly expose the social-imperialist features of the soviet revisionists also on the maritime issue?

why are the soviet revisionists so strenuously defending the old law of the sea? the answer is they want to keep intact the essence of the old law of the sea -- "the principle of the freedom of the seas" -- in order to "legalize" their expansionist moves for maritime domination. according to their definition, "the freedom of the seas", for which they are agitating, comprises: "freedom of navigation", "freedom of fishing", "freedom of air traffic," "freedom of scientific research" and so on. judging by their practices on the seas, these "freedoms" are to all intents and purposes freedoms allowing them to

encroach upon the territorial waters and the territorial air space of other countries, to plunder the fishery resources of other countries, to collect military intelligence and economic information and to engage in espionage in a big way against other countries. obviously, if the soviet revisionists enjoy these hegemonic "freedoms", then the third world and many other coastal states cannot possibly have the freedom to protect their national maritime rights and resources. at the sea-bed committee meeting and the u.n. general assembly session last year, some delegates of the asian, african and latin american countries pointedly remarked: "freedom of the high seas referred to" in the old law of the sea "is nothing but an instrument for a few countries to enrich themselves" and that "such 'freedom' is actually freedom to maintain inequality".

because the soviet revisionist leading group regard the sovereignty of the third world and many other coastal states as an obstacle to their application of the "principle of the freedom of the seas", they go so far as to apply brezhnev's theory of "limited sovereignty" to the maritime issue.

firstly, the soviet revisionists apply this infamous "theory" to encroachments on the sovereignty of the coastal states over the straits within their territorial waters. in his article published in the soviet magazine "morskoi flot", issue 3, 1974, s.v. molodtsov, soviet member of the u.n. preparatory committee for the third u.n. conference on the law of the sea, stated anew that ships and aircraft of all countries must have "free passage" through straits within the territorial seas of the coastal states. he accused some coastal states of "displaying a naked tendency, under the cloak of establishing so-called 'peaceful passage' by foreign ships through international straits" to serve "as 'sentinels' of important international sea lanes where they may act as they please". he raised a hue and cry that this issue "cannot be left to the arbitrary decision of the coastal strait states, nor be decided according to their will." here, the logic of the soviet revisionists is: the hegemonic interests of the superpowers are supreme. hence, the right of the coastal states to exercise sovereignty over the straits within their territorial seas must be restricted; the coastal strait states cannot serve as "sentinels" of their own national security and economic interests; they cannot "arbitrarily decide" on measures that are within the bounds of their national sovereignty and should even refrain from doing things of their own accord. failure to do so means they "act as they please". this arrogant soviet revisionist attitude shows the lengths to which they go in seeking hegemony in total disregard of the sovereign rights of other countries.

on the issue of fishing on the seas the soviet revisionists also apply the theory of "limited sovereignty" to many developing coastal states. a draft article on fishing,

submitted by them to the u.n. sea-bed committee, provides that "in the areas of the high seas directly adjacent to its territorial sea or fishery zone (not exceeding 12 miles), any coastal state may annually reserve to itself such part of the allowable catch ... as can be taken by vessels navigating under that state's flag." the part of the allowable catch of fish which is not reserved "may be taken by vessels navigating under the flags of other states". soviet delegate volkov said at the august 13, 1971 u.n. sea-bed committee meeting that the soviet union drafted this provision because countries advocating the right of a coastal state to fish in waters exceeding 12 miles from its coast, "often are incapable of fully exploiting the resources within their own territorial seas, let alone the resources in waters distant from their coasts". take note, when one recalls the soviet revisionists' allegation that "the sovereignty over the natural resources depends to a great extent upon the capability of the industry of the developing countries to utilize these resources", are not these overbearing soviet attitudes an outgrowth of the arguments to justify the "limited sovereignty" theory they preach?

in recent years, the soviet revisionists have also "invented" numerous other fallacies on the question of fishing on the seas. for instance, they claim that "fish do not recognize the borders imposed by man". hence the necessity to restrict the sovereignty of the coastal states over their off-shore fishery resources so as to allow fishing by the maritime powers, and "extend the control of fishing to all areas where fish live". these fallacies show up the ugly features of the soviet revisionists who speak the language of the tyrant: i must have fish wherever it is. on the other hand, these fallacies also show the predicament they are in, for they have to resort to falsifying the habits of fish in order to justify its hegemonic practices. at a u.n. sea-bed committee meeting, a guyana delegate said that the soviet argument that leaving the uncaught fish to perish was a loss to the international community was "a palpable absurdity". such concepts "are in fact specious rationalisations for the continued rape of the world's oceans for the benefit of a few privileged members of the international community".

with the increased awakening and growth in strength of the third world, a united front against maritime hegemony, with the third world coastal states as the main force and embracing a number of second world countries, is expanding as never before. at present, this torrential current is pounding heavily the old order based on the old law of the sea, and spearheading its attack directly at the "principle of the freedom of the seas" for which the two superpowers and particularly soviet social imperialism have agitated so strenuously. at the u.n. general assembly session and the u.n. sea-bed committee meeting held in 1973, representatives of many third world countries explicitly pointed out: "the traditional concepts

of the freedom of the seas must be changed". they declared that "the law of the sea can in no way be framed by the big powers". a declaration of the 1973 summit conference of non-aligned countries says: "the new rules of the law of the sea must effectively contribute to the elimination of threats to the security of states and ensure respect for their sovereignty and territorial integrity." no matter how hard the soviet revisionists may try to raise various arrogant and arbitrary claims on the maritime issue and no matter how strenuously they and the other superpower may step up their contention on the sea, the day of doom of maritime hegemony is drawing nearer.

CHINA AND SRI LANKA

Sri Lanka Cultural Football Delegation Welcomed in Peking

(NCNA-English Peking, Jun. 24, 1974)

the chinese football association gave a reception here this evening welcoming the sri lanka cultural football delegation led by van twest, president of the sri lanka football association.

sri lanka ambassador to china r.l.a.i. karannagoda and his wife and embassy officials attended.

present on the occasion were li ching-chuan, leading member of the all-china sports federation, li feng-lou, leading member of the host association, and chinese footballers.

li feng-lou, delegation leader van twest and team leader c. fernando spoke at the reception which proceeded in a friendly atmosphere. they hoped that the friendship between the people and sportsmen of the two countries would be constantly consolidated and developed.

the sri lanka friends arrived in peking yesterday.

CHINA AND TURKEY

Chinese Graphic Arts Exhibition Opens in Istanbul

(NCNA-English Peking, Jun. 24, 1974)

the opening ceremony of the chinese graphic arts exhibition, which is taking part in the second istanbul international festival, was held in istanbul on june 21, according to a report from that city.

attending the ceremony were kemal senturk, governor of istanbul province, enver cinkilic, deputy mayor of istanbul, noted figures of local cultural and press circles, and foreign envoys in istanbul. hsia hung, charge d'affaires ad interim of the chinese embassy in turkey was also present.

CHINA AND UN

Chinese Delegation Leader Leaves Peking for UN Conference on Law of Sea

(NCNA-English Peking, Jun. 24, 1974)

chai shu-fan, leader of the chinese delegation to the third u.n. conference on the law of the sea and vice-minister of foreign trade, and his party, left here for caracas by air today.

seeing them off at the airport were minister li chiang and vice-minister chou hua-min of foreign trade, vice-foreign minister chiao kuan-hua and leading members of departments concerned including an chih-yuan, lin ping, cheng to-pin, liu chi-chai, meng jen-na and chang hsing-chiao.

after attending the conference in caracas, vice-minister chai shu-fan will head a government trade delegation to havana to sign the 1974 china-cuba trade protocol.

also present at the airport were alfonso fraga, charge d'affaires ad interim of the cuban embassy here, and penalver, deputy head of the cuban government trade delegation.

INTERNATIONAL ORGANIZATIONS

Leading Member of Chinese Football Association Issues Statement

(NCNA-English Peking, Jun. 24, 1974)

following is the full text of a statement by a leading member of the football association of the people's republic of china:

at the congress of the international federation of football associations (f.i.f.a.) held recently, the proposal of the kuwait football association urging the the f.i.f.a. to expel the chiang kai-shek clique and restore the legitimate seat to china won support from the majority with 59 votes for and 47 against the motion. the erroneous stand of "two chinas" and "one china, one taiwan", to which a few people with ulterior motives in the f.i.f.a. obdurately clung, met with strong opposition and discontent from the majority of f.i.f.a. members. this once again shows that it is the common desire of the third world and all countries and personages upholding justice to restore to china its legitimate seats in international sports organizations and expel the chiang kai-shek clique from them. we express heartfelt gratitude to the kuwait football association, the national football federation of albania, the african football federation, the iranian football association and the pakistan football federation as well as all other football associations and personages supporting the just proposal of kuwait.

it must be pointed out that with support from the majority at the congress, the kuwaiti motion should be adopted at once. but a few people with ulterior motives in the f.i.f.a. wilfully obstructed and sabotaged. before the voting, they played the trick of requisition of a so-called three-quarters majority for the adoption of the kuwaiti proposal. as a result, the proposal was unreasonably turned down under the pretext that it failed to get a three-quarters majority as required. this is another ugly performance they gave to obstruct the restoration to china of her legitimate seat in the f.i.f.a. the chinese people and football players expressed great indignation against this.

the present international situation is excellent. the people all over the world and the people of the third world in particular are winning new victories steadily in their struggle against imperialism, colonialism and hegemonism. the people and sportsmen of the third world countries are playing an increasingly big role in international sports organizations. they strongly demand that the ludicrous situation in some international sports organizations in which the chiang kai-hek clique usurps china's legitimate seats be changed. they oppose all schemes of "two chinas" or "one china, one taiwan". they strongly demand the change of irrational old systems in some international sports organizations maintained by a few leaders of these

organizations in a commandist way under the influence of hegemonism. this is a surging tide of history. anyone who runs against it is bound to fail.

the chinese sports circles always wish to cooperate with international sports organizations on the basis of mutual respect, and to contribute their part in strengthening the friendship between the people and sportsmen of various countries and promoting sports development. we are glad to notice that thanks to the resolute struggle of the countries of the third world, changes are taking place in the international federation of football associations. we firmly support the broad sections of the third world countries in their struggle against irrational systems in some international sports organizations. we are firmly convinced that so long as the people and sportsmen of the third world countries unite with those countries and personages upholding justice, adhere to principle and persevere in struggle, the just cause will certainly triumph and china's legitimate seats in some international sports organizations will be certainly restored.

President of International Amateur Swimming Federation Feted in Peking

(NCNA-English Peking, Jun. 24, 1974)

chao cheng-hung, leading member of the all-china sports federation, gave a banquet here this evening in honour of dr. harold w. henning, president of the international amateur swimming federation, and his wife. they had a friendly conversation.

present on the occasion were wang to and other leading members of organizations concerned and chinese swimmers.

dr. and mrs. henning arrived in peking yesterday for a visit to china at the invitation of the all-china sports federation.

they watched a training session of the chinese swimming team for the 7th asian games. they presented films on swimming technique to the all-china sports federation this evening.

TERRITORIAL WATERS

Peruvian Papers Denounce Superpowers' Hostility to 200-Mile Maritime Right

(NCNA-English Lima, Jun. 23, 1974)

peruvian papers have carried commentaries denouncing the two superpowers, the united states and the soviet union, for opposing the latin american doctrine of 200-mile maritime right.

the paper "la cronica" in an article yesterday said that the doctrine of 200-mile maritime right proposed by the latin american countries is fundamentally to defend the interests of the developing countries. but the big powers insist on "unrestricted freedom of fishing and extracting energy and mineral resources "beyond the 12-mile limit. obviously, they are "for the free utilization of the waters, the sea-bed and the air space in front of the coasts of other countries in whatever activity -- economic, scientific and military".

this "can only be favourable to the big powers with sufficient maritime, scientific, technical, economic and military capacity so that they can make the seas of whatever continent their own in the name of an assumptive right born of force", the article pointed out.

exposing the motives of the two superpowers in maintaining these views, the article said that apart from its exclusive military strategic interests, the united states is in fact defending the economic interests of its big trans-national consortiums that operate in fishing, mineral and petroleum industries. the soviet union, on its part, acts according to the dictates of its strategy and acquisition of economic interests and does the same even in the mineral and energy fields.

another paper, "la nueva cronica", carried an article and an editorial on the third u.n. conference on the law of the sea on june 21 and 22 respectively. the article said that the propositions which peru has maintained about the 200-mile maritime right for many years, are, no doubt, in clear opposition to what the superpowers maintain at the third conference on the law of the sea. each state can fix the limit of its maritime sovereignty in accordance with the economic interests of its people. that is the sovereign right of each state. but, for the superpowers, a mile less our countries declare as the territorial sea, is a mile more they can exploit in their own particular benefit". consequently, "the fixing of 200 miles by peru and a large number of other states is a factor that limits and even hinders them from acting freely".

the superpowers sophistically play with the term "freedom of the seas" with the aim of "plundering our resources freely". with their enormous capital, with their advanced

technology and with their big fishing fleets, the superpowers are trying to "colonize" the oceans of the third world countries, the article pointed out.

the "la nueva cronica" editorial pointed out: "today the grave danger exists that certain superpowers, making use of their influence in international politics -- that is based on their military and economic strength -- are trying to turn these possible norms into instruments in favour of their economic and military interests. to them, the loss of the legitimate rights of the majority of the peoples in the world hardly matters at all."

the peruvian people will maintain the thesis of their sovereignty over 200 miles of the territorial sea which is not only a just thesis but also a barrier to the arbitrariness and abusive piracy of the big powers, the editorial said.

SURVEY OF PEOPLE'S REPUBLIC OF CHINA PRESS

July 9, 1974 No. 5649

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* NATIONAL *
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RANKS OF THEORISTS

How Do We Train the Ranks of Theorists in Struggle

by

the Party branch of the No. 6 Company of a certain unit belonging to the Peking Garrison Command

(Peking Kuang-ming Jih-pao, June 21, 1974)

The criticism of Lin Piao and Confucius is an ideological struggle and political struggle that enables Marxism to triumph over revisionism and the proletariat to triumph over the bourgeoisie in the sphere of the superstructure. In this struggle, to strengthen the building of Party theory and to train and bring up a mighty contingent of Marxist theorists is an important question bearing on persevering in the revolution through to the end in the sphere of the superstructure. We realize that the training of a contingent of theorists for the company unit is an important item of work for the deep-going and sustained development of the movement to criticize Lin Piao and Confucius and for strengthening fundamentally the building of the company unit. The Party branch must fully recognize the importance of this work, keep on raising its consciousness in properly grasping this work, put it on the agenda of the Party branch and strive to do a good job. In method of training, persevering in training the ranks of theorists in struggle and bringing their militant role into play in the struggle enables the ranks of theorists to grow strong rapidly in sympathy with the deepening development of the movement to criticize Lin Piao and Confucius. We have arrived at the following points of concrete realization.

(1) Raise Unremittingly Understanding in Training the Ranks of Theorists

There has been a process of gradual improvement in our understanding as well as a process of unremitting improvement in our work toward the training and bringing up of the ranks of theorists in the movement to criticize Lin Piao and Confucius. At the beginning of this movement, the cadres and fighters were extremely angry with the doctrines of Confucius and Mencius, and their zeal for criticizing them was high. However, because they were unable to understand the historical background and the political meaning of the reactionary fallacies of Lin Piao and Confucius and Mencius, and were not quite familiar with some of the terms and precepts, they had difficulties in making criticism. For the sake of quickly whipping up a wave of enthusiasm for study and criticism, in accordance with Chairman Mao's teaching that "we must therefore be skilled in uniting the small number of active elements around the leadership" ("Some Questions Concerning Methods of Leadership"), we selected ten comrades from among the tutors who normally conscientiously studied works by Marx and Lenin as well as the writings of Chairman Mao and the fighters who actively took part in the criticism of Lin Piao and Confucius and were good at scrutinizing problems, to set up a vanguard group for study and criticism. Before the criticism of each topic, we first organized them to study some of the works by Marx and Lenin as well as Chairman Mao's writings and read some relevant materials, to discuss and study the important and difficult points, and to find out a way for deepening the criticism. Afterward, they were allowed to return to their squad and platoon to take the lead in study and criticism. In the study and criticism of each topic, the group played an active part in helping everybody understand correctly the great significance of the movement to criticize Lin Piao and Confucius, in sweeping away the "obstacles" to study and criticism and in giving impetus to the deepening of the movement.

After stepping into comprehensive criticism, we were faced with the problem of how to further deepen study and criticism. At that time, some comrades said that since they were already acquainted with the fundamental theories and had criticized all the fallacies that should be criticized, there would be very little they could say if they were to continue with the criticism. When making criticism, some squad units kept repeating the few words that "returning to propriety means practicing restoration and turning the wheel of history backward" but were unable to say anything more, and at times, there were even signs of indifference.

The practice of struggle has made us deeply realize that "we need Marxism in our struggle." ("Oppose Book Worship") Our study and criticism is in need of a group of backbone elements in theoretical work with a fuller grasp of Marxism. On the basis of the vanguard group, we have taken in a number of activists who have come to the fore in the criticism of Lin Piao and Confucius, thus expanding the ranks of theorists in the company. The Party branch also has correspondingly strengthened its leadership over their training. Led by these comrades, the common practice of reading and studying seriously and diligently scrutinizing problems has appeared in the company. The theoretical standard of the cadres and fighters has improved and there is a breakthrough in the unchanging pattern of study and criticism with everybody carrying out analytical criticism by combining

theory with practice closely around this vital problem of "subduing one's self and returning to propriety," thus enabling a new upsurge to appear in the movement to criticize Lin Piao and Confucius.

The practice of the past few months--particularly through the study of the important directives of the CCP Central Committee on training and bringing up a mighty contingent of Marxist theorists--has enabled us to further realize that, in the movement to criticize Lin Piao and Confucius, in order to bring into full play the role of the workers, peasants and soldiers as the main force, criticize deeply and thoroughly the counter-revolutionary revisionist line of Lin Piao as well as the doctrines of Confucius and Mencius, and carry out the revolution in the sphere of the superstructure through to the end, it is necessary to strengthen the building of Party theory and bring up a mighty contingent of Marxist theorists. In order to strengthen fundamentally the building of armed force units, eliminate the pernicious influence of the bourgeois military line of Lin Piao and implement properly Chairman Mao's army building line, it is also necessary to raise our knowledge of Marxist theory, and train a contingent of theorists of our own for the company. The training of a contingent of theorists is not a minor matter but an important one. It is not only of great realistic significance, but is also of far-reaching historical significance. It is the great plan for our Party to adhere to Marxism and oppose revisionism for a hundred years and the strategic measure for strengthening our army building.

Following the improvement in understanding, for the sake of carrying out the building of a better contingent of theorists for the company, we held two meetings of the Party branch committee to study the relevant directives of the CCP Central Committee, analyze the condition of the training and employment of backbone elements in theoretical work since the movement to criticize Lin Piao and Confucius, sum up work, look for gaps and lay down measures. We conducted deep-going education on the great significance of conscientiously studying revolutionary theories and on training the ranks of theorists among the masses, and on this basis, we adopted the method of linking up the leadership with the masses to select 17 cadres and fighters to set up a theoretical tutoring group for the company.

A common characteristic shared by these comrades is that they are good in ideology, have a higher awareness of the two-line struggle, and can maintain close contacts with the masses. They are willing to scrutinize problems, pay attention to combining theory with practice and have a definite ability to express themselves. In study and criticism, they are able to play the part of pace-setters. Under the direct leadership of the Party branch, deputy political instructor Comrade Niu Ch'ien-i is specifically held responsible for the theoretical tutoring group. One whole day and two evenings a week are devoted to collective activities. At present, these comrades are vigorously and diligently reading and studying with great revolutionary enthusiasm around the contents of study and criticism. They actively write critical articles to prepare materials for

guiding the fighters in study, and are determined to raise with unflagging efforts their knowledge of Marxist theories and bring their rightful part into play in the movement to criticize Lin Piao and Confucius.

(2) Seriously Grasp Well the Training of Contingents of Theorists

The study of theory is a difficult thing, and arduous work must be carried out for training the ranks of theorists. Althoug these backbone elements in theoretical work of our company have very high enthusiasm for study, their theoretical foundation is rather weak, and because of this, when handling the relations between training and employment, we always lay emphasis on training. We realize that in training the ranks of theorists, many aspects of work have to be carried out, but the most important one is to let them study seriously Marxism-Leninism and Mao Tse-tung's thought, and strive to master this powerful ideological weapon of the proletariat. The principal method of training is to let them play an active part in the movement to criticize Lin Piao and Confucius and learn and improve themselves in struggle.

1. We organize the backbone elements in theoretical work to learn one step in advance and learn a bit more thoroughly so that they may better grasp the Marxist stand, viewpoint and method. In topical criticism and composite criticism, each step forward is taken around the content of study and the main point of criticism, and they are organized to learn and to make criticism one step in advance. They must first learn and understand the basic concepts of Marxism-Leninism that ought to be grasped in criticism. They must first have a unified understanding of problem raised among the masses. The object and method of study and criticism must first be made clear to them. When problems of a stronger theoretical nature that are more difficult to criticize are encountered, through the methods of tutoring them and inviting them to take part in courses of study for the cadres and discuss and study things together with the cadres, they are helped to overcome obstacles in study, raise their confidence and deepen their comprehension. According to the need for developing the movement, apart from studying the stipulated content properly, they are also induced and guided to squeeze in time to study themselves some relevant works by Marx and Lenin and Chairman Mao and read some books and articles related to philosophy and history so as to enrich their knowledge, broaden their horizon, and improve their theoretical knowledge and ability to criticize things.

In order to criticize Lin Piao and Confucius more penetratingly and methodically, we pay special attention to guiding them to use the Marxist stand, viewpoint and method to read some Legalist books, to study the articles and data bearing on the struggle between the Confucian school and the Legalist school in history published in newspapers and magazines and to understand the historical experience of the struggle between the Confucian school and the Legalist school. They are made to understand that the struggle between the Confucian school and the Legalist school in the past two thousand and more years has all the time made its influence felt

up to the present and will even affect the future. All reactionaries in history advocating restoration and retrogression honored Confucianism and opposed Legalism, and all chieftains of the opportunist lines within the Party, particularly Liu Shao-ch'i and Lin Piao, also honored Confucianism and opposed Legalism, so are the Soviet revisionists. At present, our comprehension of the condition of struggle between the Confucian school and the Legalist school in history will help us understand deeply the actual significance and far-reaching historical significance of the struggle to criticize Lin Piao and Confucius, understand more thoroughly the ultra-Right essence of Lin Piao's counter-revolutionary revisionist line, raise our awareness of class struggle and the two-line struggle, strengthen our consciousness in opposing revisionism and guarding against revisionism and carry the revolution in the sphere of the superstructure through to the end.

2. We create conditions to enable the backbone elements in theoretical work to have better understanding of some actual conditions of class struggle and the two-line struggle and to master the art of explaining problems by combining theory with practice. Marxism is the science of class struggle that could only be truly acquired, mastered and applied in struggle. Also, only by linking up reading and study with participation in actual struggle could it be acquired in a lively manner, could it be fully understood and could it be used to train the ranks of theorists with fighting power. Because of this, we have consciously organized the backbone elements in theoretical work to step out of the company unit and go to organs, factories, schools and neighborhood organizations to make inspection and visit, conduct social investigations, and carry out study and criticism together with the local comrades. We also let them take advantage of their home visits to investigate the excellent situation in the criticism of Lin Piao and Confucius and in grasping the revolution and promoting production in the countryside, so that they could personally come into contact and take part in some actual class struggle and two-line struggle, enrich their minds and increase their perceptual knowledge. In this way, through study and criticism, they can better link themselves up with reality in applying the Marxist stand, viewpoint and method to the thorough criticism of the counter-revolutionary revisionist line of Lin Piao and the doctrines of Confucius and Mencius, the clarification of major questions of right or wrong in class struggle and the struggle between the two lines, and the improvement of their ability to distinguish between true and false Marxism.

3. We seriously sum up and exchange experience and keep on improving the capacity of the ranks of theorists for activities. In the process of training backbone elements in theoretical work, we look upon helping these elements to sum up and exchange experience as an important aspect in improving their theoretical level and capacity for activities and regularly study and conscientiously grasp such work. In the past four months and more, we have discovered, trained and helped six backbone elements in theoretical work and other cadres. From the different profiles of how to study properly, criticize thoroughly and conscientiously transform our world outlook, how to apply the developmental mode in carrying out well study and criticism

in squad units, and how to conduct ideological work properly and persevere in "grasping revolution and promoting production and other work and preparedness against war," we have summed up our experiences and insights and convened at different times 12 experience-exchange meetings to introduce and popularize such experiences and insights, thus playing a more conspicuous role in giving impetus to the in-depth development of the movement to criticize Lin Piao and Confucius in the company unit and the growth and development of backbone elements in theoretical work.

4. We conscientiously carry out well ideological-political work to enable the backbone elements in theoretical work to consciously transform their world outlook without departing from reality and the masses. We strengthen ideological leadership and inspire the backbone elements in theoretical work to transform the objective world and their own subjective world at the same time and strive to become revolutionary fighters who are good in both cultural and military affairs, have the Marxist theoretical level, are aware of the two-line struggle and have a definite capacity for activities. This is an important link in training the ranks of theorists. We constantly educate the backbone elements to cherish theoretical work so that they may understand fully that studying theory for the revolution is an extremely arduous and glorious task. We encourage them to do away with blind faith, emancipate themselves ideologically, advance in the face of difficulties and strive to scale the pinnacle of Marxist theory. We constantly conduct education in revolutionary style of study, and guide them to make an effort in combining theory with practice, to learn to use the Marxist stand, viewpoint and method to explain actual problems in class struggle, line struggle and company building so that they could play the part of model pace-setters in study and work and would not become arm-chair theoreticians full of empty talks. We constantly conduct education in the spirit of daring to go against the tide, and educate them to be impartial, to adhere to truth and principle, and not to be afraid of carrying out a resolute struggle against the erroneous line, erroneous ideas and erroneous words and deeds. We constantly educate them to practice modesty and prudence, to impose strict demands on themselves, to learn humbly from the masses with the attitude of a willing pupil, to guard against thinking of themselves as somebody exceptional and cocking their tails the moment they score a bit of achievement, thus helping them to correctly orient their attitude and correctly understand themselves and encouraging them to play a greater role in study and criticism.

(3) Bring the Role of the Ranks of Theorists into Full Play

We realize that by bringing the vanguard role and the backbone role of the ranks of theorists into full play in the struggle to criticize Lin Piao and Confucius, we can push forward the mass movement for learning Marxism-Leninism-Mao Tse-tung's thought in the company and deepen the revolutionary mass criticism of Lin Piao and the doctrines of Confucius and Mencius. Following the in-depth development of the struggle to criticize Lin Piao and Confucius, the ranks of theorists in our company have become reinforcements indispensable to the struggle to criticize Lin Piao and Confucius in the company and have an important role to play.

1. They set the pace in studying works by Marx and Lenin as well as Chairman Mao's writings, and set the pace in criticizing Lin Piao and the doctrines of Confucius and Mencius. Since the launching of the movement to criticize Lin Piao and Confucius, the backbone elements in theoretical work of our company, expressing the greatest hatred toward Lin Piao and the doctrines of Confucius and Mencius, have carried forward Lei Feng's spirit of a "cog," availed themselves of every opportunity, conscientiously and diligently studied works by Marx and Lenin as well as Chairman Mao's writings, and actively taken part in the practice of revolutionary mass criticism. They have not only studied the main points of the directives of Chairman Mao on criticism of Lin Piao and Confucius as well as the documents stipulated by the CCP Central Committee for study, but also selected and studied the whole text of relevant chapters of such works as the "Manifesto of the Communist Party," "Critique of the Gotha Program," "The State and Revolution," "Imperialism, the Highest Stage of Capitalism," "Materialism and Empirio-Criticism," "On Practice," "On Contradiction," "Where Do Correct Ideas Come From," "On the Correct Handling of Contradictions Among the People," "On the People's Democratic Dictatorship," "Carry the Revolution Through to the End" and "On New Democracy." They have also read a large quantity of pertinent articles and data and written notes on ideas obtained.

These comrades not only set the pace in study and criticism in the squad units, but also made speeches at mass criticism meetings in companies and platoons. Some comrades also went to factories, schools, neighborhood organizations, fraternal units and higher organs to make criticism. They applied the basic viewpoint of Marxism in writing in conjunction with major questions of right and wrong in class struggle and the two-line struggle a large number of critical articles, and of the seventeen comrades in the theoretical tutoring group, fifteen comrades had their articles published in newspapers. Comrade Hao Sung-shu, a squad leader and a member of the theoretical tutoring group made full use of his spare time and holidays in the past five months and more to read assiduously 14 articles by Marx and Lenin as well as Chairman Mao's writings. He wrote 12 pieces of notes on ideas gained and 15 critical articles, with the newspaper publishing his experience in leading the whole squad to carry out study and criticism properly and the organ at a higher level distributing his article criticizing "The Doctrine of the Mean." The fighters said: "These backbone elements in theoretical work who study and criticize beforehand are fine examples for us to emulate."

2. They tackle the difficult points in study and lead the way in mass criticism. After the criticism of special subjects, some comrades experienced some difficulties in how to criticize "subdue one's self and return to propriety" more deeply and thoroughly with reference to reality. Several comrades, including fighter Yen Shih-ch'ao, a backbone element in theoretical work kept close to their own family history and village history and the realities of class struggle and the two-line struggle and used the Marxist doctrine on state to criticize Lin Piao's reactionary political slogan of "reviving states that have been extinguished, restoring families whose line of succession that has been broken, and calling to office those

who have fallen into obscurity." They used Chairman Mao's theory of continuing the revolution under the dictatorship of the proletariat to criticize the crime of Lin Piao in attacking the great proletarian great cultural revolution and opposing new socialist things, and exposed thorough the reactionary essence of "subdue one's self and return to propriety." The criticism they made more properly solved the question of how to link up the criticism of "subdue one's self and return to propriety" with reality, inspired the confidence of everyone, and gave impetus to the deep-going criticism of "subdue one's self and returning to propriety."

When criticizing "subdue one's self and return to propriety" from the direction of ideology and theory, Hu Hsing-p'ei, leader of the 6th squad and a backbone element in theoretical work, rallied closely to this reactionary fallacy of "the wise of the highest class and the stpuid of the lowest class" and used the concepts of dialectical materialism and historical materialism and the method of class analysis to make a thoroughgoing analytical criticism of the idealist historical concept of the "wise of the highest class and the stupid of the lowest class" from the aspects of the antagonism and struggle between the two historical concepts, the great role played by the masses in history and the sinister design of Lin Piao and Confucius in advocating this fallacy. Platoon commander Shih Yung-k'ang also made use of the glorious achievements of the heroic battle waged by the people of his own home town of Wenshui hsien in Shansi Province under the inspiration of martyr Liu Hu-lan to repudiate the malicious slanders made by Lin Piao and Confucius against the laboring people. Their speeches discussed theory as well as reality and paved the way for a thoroughgoing criticism of "subdue one's self and return to propriety" ideologically and theoretically. In this way, from topical criticism to comprehensive criticism and from criticism in squad units to criticism at general meetings at the company and platoon levels, there were in every step taken by our company backbone elements in theoretical work, who had studied seriously and were fully prepared, to set the example and lead the way and to guide the deepening of reading, study and criticism step by step.

3. They help and learn from one another and study together as "young teachers" in the study of theory. The backbone elements in theoretical work are not only fighters for criticizing Lin Piao and Confucius, but also "young teachers" in the study of theory at the squad units. On the one hand, through fighting together with the masses, learning from one another and acquiring others' strong points to overcome one's shortcomings, they keep on assimilating political nourishment from the masses and enriching their own theoretical knowledge. On the other hand, they warmly help those cadres whose cultural level is lower and who experience greater difficulties with learning in their study of revolutionary theory to improve their ability to make criticism. With the backbone elements leading the masses and the masses giving impetus to the backbone elements, the standard of study and criticism of the company is able to keep on improving.

The cultural level of the comrades of the cooking squad in our company is lower and they have less time for study. At the beginning of the movement, although many of the comrades were extremely angry with Lin Piao and

the doctrines of Confucius and Mencius, they were unable to say much to hit at the vital spot in making criticism. Ch'in Hsing-li, a cook and backbone element in theoretical work, has only a primary school cultural level, but by studying assiduously and delving conscientiously into study, his theoretical level has improved very quickly. When criticizing the "theory of innate genius" "born with knowledge," by arming himself with Chairman Mao's concept of practice first, by recalling his personal experience in learning to wash and cook rice and mastering the technique of cooking, and by telling how the comrades of the cooking squad built and repaired the stoves with concerted effort to save a large amount of coal, he pointed out that Lin Piao's "theory of innate genius" and Confucius' "concept of heavenly mandate" were reactionary fallacies in the service of "subdue one's self and return to propriety" and evil talks for hoodwinking the people. His speech greatly enlightened the comrades of the cooking squad, and showed that comrades with low cultural level could also master Marxist theory, and criticize the doctrines of Confucius and Mencius. Led and helped by Ch'in Hsing-li, a cook called Kao Shao-fu employed the concepts of idealist materialism and historical materialism to criticize the "theory of innate genius" theoretically. Deputy squad leader Chu Lai-niu used the method of class analysis to criticize the idealist historical concept of "the wise of the highest class and the stupid of the lowest class." They were both able to make criticism of a higher caliber, thus enabling a new situation to appear in the study and criticism of the cooking squad.

4. They not only are backbone elements in study and criticism but also backbone elements in carrying out ideological work. In the movement to criticize Lin Piao and Confucius, the comrades of the theoretical tutoring group of our company not only set the pace in study and criticism but also actively helped the Party branch to do ideological work. When criticizing "subdue one's self and return to propriety" over again in a thoroughgoing manner, for the sake of guarding against the appearance of the thinking that almost everything had been criticized, and against the mood of relaxation, the backbone elements in theoretical work, under the unified leadership of the Party branch, studied the documents of the CCP Central Committee as well as relevant editorials and short commentaries of the Jen-min Jih-pao and the Hung-ch'i magazine together with everyone, made use of the media of blackboard bulletins and wall-posters to write ideological commentaries and develop discussion activities, discussed in detail the essence and significance of the movement to criticize Lin Piao and Confucius, helped everybody understand the protractedness of the struggle and established the thought of continuing the revolution and battling diligently. When some achievements were made by the company unit in study and criticism, the newspapers, journals and radio stations made public articles reflecting the condition of study and criticism in our company and the leaders at a higher level praised us, for the sake of guarding against arrogance and complacency, the backbone elements in theoretical work again studied, in accordance with the arrangements made in the company, Chairman Mao's teachings on guarding against arrogance and complacency together with everyone at the right time. They conducted activities to look for gaps in contrast with the advanced and made everyone

deal correctly with achievements and honors, constantly recall his own shortcomings and deficiencies, firmly bear in mind his own responsibilities, guard against arrogance and rashness, and continue to make the effort in study and battle for the deep-going and sustained development of the struggle to criticize Lin Piao and Confucius. In this way, working in active cooperation with the backbone elements in theoretical work, the Party branch continued to eliminate all ideological obstacles, thus enabling the cadres and fighters to always maintain a high fighting spirit, and guaranteeing the healthy development of the movement to criticize Lin Piao and Confucius.

The training of the ranks of theorists has enabled us to fully realize that actual class struggle and two-line struggle offer the best classroom for the study of Marxism. Only through this kind of struggle can we train and bring up a contingent of Marxist theorists. At present, the development of the movement to criticize Lin Piao and Confucius has imposed many new fighting tasks on us. For the sake of enabling the movement to criticize Lin Piao and Confucius to deepen, spread and make sustained headway, we must in close conjunction with the realities of class struggle and the two-line struggle, deeply criticize the reactionary program of "subdue one's self and return to propriety" of Lin Piao and Confucius, expose and criticize thoroughly the bourgeois military line of Lin Piao, rip completely away the mask of "military expert" and "invincible general" worn by Lin Piao and eliminate the pernicious influence of Lin Piao's bourgeois military line so that the proletarian army building line and military line of Chairman Mao can be better implemented in the company. In this struggle, we must consciously exercise a firm and proper grasp on work of training the ranks of theorists so that the backbone elements in theoretical work of our company unit can grow up more rapidly and play a greater role in the struggle to criticize Lin Piao and Confucius.

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CRITICISM OF "THEORY OF INNATE GENIUS"

Science Comes from Practice and from the Masses

- the bankruptcy of the idealist "theory of innate genius" as viewed from some historical data in the development of Chinese science and technology

(Peking Jen-min Jih-pao, May 29, 1974)

Is human knowledge innate or is it acquired later on in life? Are heroes the makers of history or are slaves the makers of history? For several thousand years, this has been the basic question of the struggle between the two world outlooks. For the sake of creating counter-revolutionary public opinions for usurping leadership in the Party and seizing power, the picking up of his worn-out weapon of idealist "theory of innate genius" by Lin Piao was definitely not fortuitous, but had its deep class and historical origin. Seeking help from the doctrines of Confucius and Mencius, he uttered such nonsense as "the wise of the highest class and the stupid of the lowest class" and completely stood history on its head. The history of development of science and technology in China is a telling criticism of the idealist "theory of innate genius" advocated by Lin Piao.

I

The "theory of innate genius" advocated by Lin Piao is idealist transcendentalism. Lin Piao described man's knowledge and ability as innate, and man as "born with knowledge." This is fundamentally opposed to the Marxist theory of knowledge.

Lenin pointed out: "The standpoint of life, of practice, should be the first and fundamental in the theory of knowledge." Man's knowledge and ability come from social practice, and from it alone. In primitive society, because the level of production was very low, man had to lead the life of going to work at dawn and going to bed at sunset, and he knew only that the day and night replaced one another. Following the increase of agricultural activities such as animal husbandry, sowing and harvesting, they gradually became aware of the coming of winter and the passing of summer, the seeding of the field in spring and the harvesting of the crop in autumn, and developed the concept of the seasons and the year. Legend has it that the "Hsia-hsiao-cheng" (夏小正) was the calendar of the Hsia Dynasty, which determined the seasons by such natural phenomena as the growth of flowers and trees and the movements of animals and birds. By the 7th century B.C., a clay tablet was used for measuring the shadow of the sun, and for predicting the advent of the summer and winter solstices. Through long years of repeated observations and practice, man gradually learned to make accurate divisions of the 24 solar terms, the cycle of the moon and the return of the year. During the 5th century, Ho Ch'eng-t'ien of the Southern Dynasties, based on the eleven kinds of calendars of his predecessors, spent 40 years on the observation of celestial phenomena,

and compiled the well-known astronomical calendar called "Yüan-chia Calendar" (元嘉历). Without agricultural production activities and astronomical observations, we could not have come to know step by step the relations between the movement of planets and seasonal changes, or to have an increasingly perfect calendar based on astronomy.

There are many similar examples. Today, Chinese medicinal herbs have a vital role to play in medicine and health. However, two thousand and more years ago, man's knowledge of the characteristics of Chinese medicinal herbs was still very limited. Legend has it that Shen Nung tasted a hundred herbs was poisoned scores of time. Shen Nung was not a man, but a symbol of the broad masses of working people. Toward the end of the period of Spring and Autumn Annals, Chi K'ang-tzu, First Minister of the State of Lu, once gave Confucius a dose of herbal medicine, but Confucius was afraid of death and said: "As I do not know the characteristic of the herb, I do not dare to try it." It could be seen from this that this so-called "greatest sage and ancient teacher" also was not "born with knowledge."

China's earliest extant book on pharmacology is the Sheng Nung Materia Medica (神农本草经). It summed up the experience in medical practice before the Ch'in and the Han dynasties and recorded 365 kinds of medicinal herbs. Following this, after more than 1,000 years of practice, there appeared in the Ming Dynasty--on the basis of scores of standard works on Chinese materia medica (such as the Pen-ts'ao-ching Chi-chu [本草经集注] of the Southern Dynasties, the Hsin-hsiu Pen-ts'ao [新修本草] of the T'ang Dynasty, and the Cheng-lei Pen-ts'ao [证类本草] of the Sung Dynasty, etc.)--a relatively complete book on medicine called Compendium of Materia Medica (本草纲目) by Li Shih-chen. Today, in the mass movement to collect Chinese medicinal herbs, ever greater progress has been made in discovering species of medicinal herbs and understanding their healing effects. Take again, the compass for example. During the period of the Warring States, there was the record of "szu-nan" (司南). During the period of the Three Kingdoms, there was the "compass carriage," and by the time of Northern Sung Dynasty, the compass was formally invented and widely used. All these examples fully show that scientific and technical inventions and discoveries are results brought about by the working people through repeated practice and by unremittingly summing up their experience and raising standards in class struggle, the struggle for production and scientific experiment. They are definitely not created out of thin air by some "genius" "born with knowledge" as Lin Piao alleged.

Engels pointed out: "From the very beginning, the emergence and development of sciences has been determined by production." Numerous inventions and discoveries in the fields as farming implements, water conservation, and calendar calculations based on astronomy in Chinese history mostly appeared on the basis of agricultural development after social changes. For example, such water conservation projects as the Tuchiang irrigation system and the Chengkuo canal, built by the State of Ch'in during the period of the Warring States, were both the results of production development spurred by social changes. All important scientific achievements are the inevitable results of historical development. The socialist

revolution in China has emancipated the productive forces and led to a leap forward in science and technology. There have appeared in succession such new achievements as the atomic bomb, the hydrogen bomb, the man-made satellite, synthetic insulin, the grafting of several limbs and acupuncture anaesthesia. "Present-day socialism is really without precedent. Compared with the 'classics' of Confucius, socialism is indeed many times better."

The great leader Chairman Mao says: "Marxists hold that in human society, activity in production develops step by step from a lower to a higher level and that consequently man's knowledge, whether of nature or of society, also develops step by step from a lower to a higher level, that is, from the shallower to the deeper, from the one-sided to the many-sided." The history of scientific and technological developments has completely attested to the incomparable correctness of this pronouncement of Chairman Mao. Basically speaking, the history of scientific and technological development is a history of practice through which mankind gets to know and transforms nature. It is a history of "practice, knowledge, again practice, and again knowledge," and a history of unremitting development from the realm of necessity to the realm of freedom.

The doctrines of Confucius and Mencius were extremely antagonistic to practice in production and held labor in contempt. Confucius berated his student Fan Ch'ih as a "small man" for wanting to study husbandry. Lin Piao vilified the sending of cadres to "May 7" cadre schools as "unemployment in disguise" and the sending of educated young people to the mountains and countryside as "reform through labor in disguise." They themselves were parasites whose four limbs were unaccustomed to toil and who could not distinguish the five kinds of grain. They basically were not "sages" "born with knowledge." It was a lie to say that knowledge which could be acquired without practice.

As early as the last part of the period of the Warring States, philosopher Han Fei denounced what transcendentalism called "those born with knowledge" as "fools of the first order." (Han Fei-tzu: "Chieh-lao" 韩非子·解老) Wang Ch'ung, the materialist philosopher of Eastern Han, presented in Lun-heng (论衡) "Questioning Confucius" and "Needling Mencius," and cited in Shih-chih-pien (实知篇) sixteen incidents to criticize thoroughly what Confucius called "born with knowledge." Lin Piao was basically also not a so-called "man of foresight and vision," and was nothing but a big Party tyrant and warlord who neither read books, nor the daily press nor documents, and had no learning whatsoever. Moving against the tide of history, he finally could not escape the punishment of history and suffered an ignominious end.

II

Confucius advocated that "there are only the wise of the highest class, and the stupid of the lowest class, who cannot be changed." His so-called "wise of the highest class" was his description of the reactionary ruling class with inborn wisdom who were the makers of history. His so-called "stupid of the lowest class" was for slandering the working people

as so stupid that they could only answer his beck and call. Lin Piao also boasted that "he has a very good head," which was "especially clever" and he was a "genius." He vilified the working masses as "ruffians" who could only uttered "congratulations and be prosperous" and "bring in fortune and riches." This out-and-out idealist concept of history was a slander of the working people.

The Chinese working people are industrious and wise, and in the long practice of class struggle, the struggle for production and scientific experiment, they have created a radiant and brilliant culture including science. As early as in the year 514 B.C. the State of Tsin was recorded to have cast a huge iron tripod inscribed with the criminal law. This took place 1,600 years before cast iron was used in Europe. The three great inventions of gunpowder, compass and movable-type printing in the period of Northern Sung Dynasty also were severally from one to several centuries ahead of Europe. The great engineering project of the Great Wall was completed during the Ch'in Dynasty and Grand Canal during the Sui Dynasty, which have been preserved to this day, glitter with the wisdom of our working people.

"The lowly are most intelligent; the elite are most ignorant." Turning the pages of history, countless inventions and discoveries were made by people from the oppressed class, who were at first of humbler social status, had little learning and were despised by people. For example, the "Hsüpo-piao" was an instrument for measuring the waterways invented by Hsü Po, a water conservation worker of the Han Dynasty. A loom for weaving patterned silks, a direction finding chariot and the water wheel (the dragonbone-water wheel used for irrigation) were invented or improved upon by Ma Chün from a poor family during the period of the Three Kingdoms. The "Anchi Bridge" is a single arch stone bridge with a span of 37.67 meters was built by Li Ch'un, a craftsman of the Sui Dynasty, and after more than a thousand years, it is still preserved in a good state. Movable-type printing was invented by Pi Sheng, an engraver, and the Mu Ching (木经) which deals with construction, was written by Yü Hao, a carpenter, during the Sung Dynasty. Spinning and weaving tools were improved upon by Huang Tao-p'o, a child bride of the Yüan Dynasty. A pedalled "vehicular boat" was invented by a peasant uprising army in the early part of the Sung Dynasty. There were many such examples. All these people in the eyes of Confucius and Mencius were "girls and servants" "most difficult to behave to." They were regarded by Lin Piao as "the stupid of the lowest class" who could only think in terms of "edible oil, salt, sauce, vinegar and firewood." It was precisely these "small people" who made the mighty inventions and discoveries.

History, including the history of scientific and technological development, is made by the broad masses of working people. Without their efforts there would not have been the brilliant science and culture of several thousand years standing in China. Naturally, under the rule of reactionaries, the creations and discoveries of the working people were fraught with difficulties and could only be obtained through struggle against oppressive conditions. The fruits of their labor were invariably stolen,

encroached upon and buried. Only an extremely small portion survived in the chronicles of history. Only by overthrowing the exploitation system could there be a fundamental change in this condition. After liberation, there have appeared a great number of inventions and discoveries by workers, peasants and soldiers. Under the leadership of Chairman Mao and the Communist Party, the Chinese working people have painted the newest and most beautiful "pictures" of science and technology with their own hands.

"The people, and the people alone, are the motive force in the making of world history." The broad masses of working people are the makers of science and technology. Only on the basis of participating in social practice and concentrating the wisdom of the masses could any inventor make discovery and invention. In the course of writing the famous book of science called "The Exploitation of the Works of Nature" (天工开物), Sung Ying-hsing, a writer of the Ming Dynasty, visited many handicraft, farm produce processing and other workshops to keep in touch with the workers and peasants and with reality. In his foreword, he wrote: "The wisest and most learned of this world are the masses." He acknowledged that the growth of science and technology was promoted by mass effort. Li Shih-chen who was known for his great achievements also had to conduct investigations and learn from the masses, before he could compile the Compendium of Materia Medica.

The achievements of scientists and inventors who had made contributions in history should be appraised historically. However, the appraisal of these people definitely could not negate the practice, wisdom and creation of the masses.

The idealist "theory of innate genius" belongs to the ideology of the exploiting classes. Historically, reactionaries of various descriptions invariably energetically advocated the idealist "theory of innate genius" and used it as an ideological weapon to impede the progress of history and oppose social reforms. The object of Lin Piao in casting forth this reactionary theoretical program of the idealist theory of "innate genius" was to fundamentally change the basic line and policies of the Party for the entire historical period of socialism, topple the dictatorship of the proletariat and restore capitalism.

Historical dialectics is merciless. "Retrogression eventually produces the reverse of what its promoters intend. There is no exception to this rule either in modern or in ancient times, in China or elsewhere." Lin Piao, this faithful disciple of Confucius,not only could not turn back the wheel of history, but was also crushed by it instead. Naturally, the toppling of Lin Piao does not mean that the struggle is over. We must make full use of this teacher by negative example and thoroughly criticize the counter-revolutionary trash he inherited from Confucius and Mencius, so that they could no longer poison the people.

* * *

RIVER CONTROL

Haiho River Being Transformed--Visit to Haiho River Basin (1)

(NCNA-English Peking, Jun. 24, 1974)

the haiho river, north china's biggest waterway system which for centuries ran its unbridled and destructive course, is now made to serve socialist industry and agriculture in the river basin. step by step, its water resources are being exploited for irrigation and hydro-electric power, supplying the needs of urban industrial enterprises and other useful purposes.

in a recent visit to the river basin, when the river harnessing scheme was in its eleventh year, we were able to see something of the scale and extent of the work being done.

the long-term scheme for harnessing the haiho was mapped out in response to chairman mao's call in 1963 that "the haiho river must be brought under permanent control". the enormous volume of work carried out so far has basically wiped out the centuries-old menace of flood and waterlogging. on this basis, water control projects are being undertaken to utilize its water resources.

standing in front of a map of the haiho river, a leading cadre in charge of the haiho river harnessing scheme told us about the river's special characteristics and the vast works undertaken to transform it.

the haiho river basin covers an area of 265,000 square kilometres and has a population of 70 million. the river has over 300 tributaries, all of which flow into the haiho's five major waterways -- the tzeya, taching and yungting rivers and the south and north grand canals. these five waterways converge in the low-lying area near tientsin and flow through the narrow main course of the haiho into the sea.

the many haiho waterways spread fan-wise in north china with the river's 72-kilometre main course at the bottom, like the handle of the fan. the volume of water the river collects from its upper reaches often far surpasses its discharging capacity. moreover, after rising in the taihang and yenshan mountains, in general 1,000 metres above sea level, the tributaries hurtle down, carving sharp gradients on their way, to the broad plain, where it is less than 50 metres above sea level. after heavy rainstorms in the past, torrents used to sweep down along the tributaries as if from an inclined roof. yet downstream the narrow and silted bed with very gentle gradients could not cope with the heavy flow from the upper reaches, and devastating floods resulted.

since rainfall is concentrated in the months from july to september, in the dry season, the land was threatened by drought. in 580 years before liberation, flood occurred 387 times and drought 407 times in the river basin, driving countless people from their homes. on the pretext of collecting funds for water conservancy projects, the reactionary ruling classes took in large sums but they did nothing to improve conditions.

after liberation, work was carried out to tame the river step by step under the leadership of the party and the people's government. reservoirs and water and soil conservation projects were built in the upper reaches and dykes strengthened and built in the middle and lower reaches. old waterways were dredged and man-made river channels dug. the haiho was provided with three additional outlets to the sea. all this helped to alleviate the danger of flood and waterlogging. yet the middle and lower courses of the haiho still could not cope with unusually heavy floods.

in response to chairman mao's 1963 call, hundreds of thousands of people, sometimes up to one million, have turned out every winter and spring in the past decade and more for the river-taming battles. they have tackled the problems of flood, excessive rain, drought and soil salinity according to an over-all plan under the leadership of the party organizations at all levels.

the major projects built in the past decade and more include: the strengthening and construction of 4,300 kilometres of main dykes, the excavation and improvement of 34 major river channels totalling 3,700 kilometres in length, the excavation and dredging of 270 tributaries and the construction of large numbers of reservoirs of all sizes in the mountainous upper reaches. in addition, large numbers of pump wells have been sunk and canals and ditches dug on the plains.

the volume of work involved in digging man-made river channels alone staggers the imagination. since 1963, new outlets to the sea have been added and the ones excavated earlier expanded so that the haiho now has nine outlets (excluding the tuhai and machia rivers in shantung province which have their own separate outlets to the sea).

today, the haiho's five major waterways all have man-made outlets to the sea. four of the outlets each have a discharging capacity much greater than the main course of the haiho which can discharge 1,300 cubic metres of water per second. the flow of major waterways and man-made channels is controlled by a series of newly built sluice gates and other hydro-engineering projects.

this means that the large-scale work done has changed the direction and volume of flow of haiho's major waterways

in the middle and lower reaches and, in fact, changed the map of the haiho waterway system's distribution. the harnessing projects have changed the temperament of this formerly rampant river. it is now made to serve the people according to their will.

rivers, canals and ditches now criss-cross to form irrigation and drainage systems over large areas in the middle and lower reaches of the haiho. pump wells dot many counties and communes. the irrigated area in the river basin has doubled in the past decade to total 4.6 million hectares. hopei and shantung provinces, which traditionally could not produce enough to meet the grain needs of their population, have become in the main self-sufficient in grain, thus basically fulfilling the strategic task put forward by chairman mao: "change the situation in which grain has to be transported north from the south."

the river tamers have not only done an enormous amount of earthwork but have completed many projects requiring a fairly high level of technical competence. these include dams each capable of holding hundreds of millions or even over one thousand million cubic metres of water, railway and highway bridges each over 1,000 metres long and sluice gates each capable of handling a flow of several thousand cubic metres of water per second.

the leading cadre in charge of the haiho river harnessing scheme said: "the successes have been achieved by implementing chairman mao's revolutionary line and fully mobilizing the masses, and are the fruitful results of the great proletarian cultural revolution. inspired by chairman mao's great call, the people have worked with revolutionary determination."

we visited chinghai county, one of the most seriously affected areas in the haiho river basin. situated in the low-lying area near tientsin where major waterways of the haiho converge before pouring into the sea, the county has population of 380,000. most of the county is made up of nine low-lying areas, among them chiakouwa, an area which dips so low that some parts of it are only 3.5 metres above sea level. before large-scale harnessing work started, the surplus run-off from an area of 19,000 square kilometres used to flow through the chiakouwa area, which was therefore called the "old home of surplus run-off". the villages there were generally built on earth terraces 3 to 4 metres high. almost every rainy season the villages were marooned and, in times of heavy flow, the villages, terraces and all, came under water.

man-made waterways now take the surplus run-off formerly drained into the chiakouwa area to the sea. in addition to the key projects undertaken by the government, the people of chinghai county have built smaller irrigation and drainage ditches and put up 48 pumping stations which enable them to draw in or take off water at any time according to the needs of the crops. this traditionally

waterlogged area has now taken on a new look. the county, formerly grain deficient, now sells the state 11,000 tons of surplus grain annually.

many big formerly flood-ravaged low-lying areas in the lower reaches of the haiho are now covered with luxuriant crops. on land so saline in the past that few trees could take root, green belts of trees, vineyards and orchards have appeared. the heilungkang area, the biggest hemmed-in low-lying area, with 2.46 million hectares of farmland--accounting for one-third of hopei's farmland -- was formerly a victim of periodic floods, heavy rain and drought and alkaline soil. fortysix out of the 47 counties there could not produce enough food grain to support the local population. now all 47 counties have become self-sufficient in grain or even have a grain surplus.

the people in the haiho river basin are continuing to harness the river to increase its capacity to withstand floods and heavy rain and make use of its water more fully to serve socialist construction.

How Hundreds of Thousands of People Are Organized to Tame Haiho--Visit to Haiho River Basin (2)

(NCNA-English Peking, Jun. 25, 1974)

in the past decade and more, hundreds of thousands, sometimes up to one million, commune members have been mobilized every winter and spring to tame the haiho, north china's biggest waterway system. the river-taming battles, fought one by one by concentrating manpower and resources, have produced tremendous and rapid results in transforming nature.

this is an example of the power of mass movements launched in china to complete tasks in the country's socialist construction under the leadership of the party.

what is the force that draws together and organizes the hundreds of thousands of people hailing from widely dispersed counties and communes? how are such large-scale operations planned and directed? to find an answer, we recently visited the construction sites of the wei-yun channel improvement project in the border areas between hopei and shantung provinces. construction sites dotted the entire length of the 156-kilometre wei-yun waterway. three hundred thousand river-tamers were at work on the project which is engaging the largest number of builders

of all the major projects undertaken last winter and this spring under the haiho river harnessing scheme.

the construction sites were a scene of bustling activities. at every building section up to several thousand people were hard at work in high spirits. some were digging and loading earth, others were transporting cartloads of earth from the bottom of the channel to the top of the dykes. the pushcarts shuttled back and forth in endless streams, adding to the picture of vigour and well-coordinated, collective labour.

huge slogans reading "the haiho river must be brought under permanent control" were put up at the sites and there were also wallpapers carrying articles by the builders criticizing lin piao and confucius. a leading cadre in charge of the work said that the commune members, who had fulfilled building quotas ahead of schedule, had displayed high socialist enthusiasm in the movement to criticize lin piao and confucius.

the wei-yun waterway is part of the south grand canal system. owing to disrepair, before liberation the wei-yun waterway chronically flooded. in the winter of 1972 and the spring of 1973, the river-tamers strengthened the dykes of the wei-yun waterway, widening the bottleneck sections and straightening the meandering banks. last winter and this spring was spent in deepening the shallow sections of the wei-yun channel. now completed, the project will prevent floods and create conditions for developing irrigation and navigation along this waterway.

"in water conservancy campaigns launched in the past decade and more, we have undertaken 34 major channel excavation and improvement projects in addition to building dykes, reservoirs and sluice gates," a leading cadre in charge of the haiho river harnessing project said. the wei-yun project is one of these 34 projects. the dredging of the wei-yun channel alone involved removal of 30 million cubic metres of earth. this huge volume of work was completed last winter through this spring by the builders with their hands.

wherein lies the strength that mobilizes the masses? the river-tamers say that chairman mao's great call issued in 1963 "the haiho river must be brought under permanent control" inspired them and rouse them to action. following the publication of this call, party organizations at various levels called on every commune and every production brigade and team to study and discuss it. the people's response was "chairman mao has expressed our urgent desire to tame the unruly river exclamation"

the people knew from their own experience what the harnessing of the river would mean to them. generations had been plagued by floods and drought and longed for the days when they could be freed from the menace of both.

chairman mao's directive called on them to turn their long-cherished hope into reality. it imbued them with confidence. determined to contribute their share, they vied with one another to join in projects to harness the river. in many places, the number of applications made exceeded the number required by several or even dozens of times.

fiftyfour-year-old chang yu-chen's deep feelings for the changed haiho river basin are typical. "down-trodden in the old society, at the age of 13 i became a hired labourer to a landlord, my parents died in a big haiho flood in 1943, and my three elder brothers, a sister-in-law and a niece fled the land and never returned. out of a family of nine, only i and one of my elder brothers were left. had it not been for our country's liberation, my bones would have rotted long ago," he said.

"i am now leading a happy life", he added. "the leadership of the party and chairman mao has made this possible. when i heard chairman mao call on us to tame the haiho, i was overjoyed. he expressed my heart's desire. i felt i must go to work at the construction site."

this robust man has taken part in river harnessing projects for many years in succession. this spring he applied with his 19-year-old son and together they arrived at the construction site of the wei-yun channel. chang yu-chen is one of the builders who have been cited over the years for outstanding work in taming the haiho.

like chang yu-chen, most of the river-tamers have family histories stained with blood and tears. they link the river-harnessing projects with the building of socialism and a new happy life, and with the revolution. they have taken an active part in the present movement to criticize lin piao and confucius, and at meetings held at the construction sites, they recalled the injustices of the old society and their past miserable life, and denounced lin piao for following in confucius' footsteps and trying to turn the clock back. "never we will allow a vicious plot like lin piao's happen exclamation" they declared.

the commune members have a searing hatred for the old society and for lin piao and confucius who represented the forces of reaction and retrogression, and they have a profound love for chairman mao, the party and socialism. herein lies the strength.

"because we have a contingent of such staunch builders, we have been able to concentrate manpower and resources to fight one major battle after another and first tackle the problems of the seriously afflicted areas," the leading cadre explained. "in our first major battle, we rallied nearly half a million people to tame the waterways of the heilungkang area, an area alternately hit by flood

and drought that has one-fourth of the population of hopei province. since then, every winter and spring we have launched mass campaigns to tame one or more major waterways."

in the past decade and more, the great army of builders has moved north and south, working wherever needed, sometimes travelling several hundred kilometres. when the construction sites are far away from their homes, the government arranges for the builders to go by train and when the distance is shorter, they march to the destinations taking with them their pushcarts and bed rolls. they have braved blinding sandstorms, tackled silt oozing non-stop from river beds, conquered the incursion of sea tides and even during the earthquake of the hsingtai area, they continued with their work, displaying dauntless courage and heroism. they have fulfilled their missions every year however great the difficulties.

the leading cadre in charge of the haiho harnessing project pointed out that in addition to an army of builders, a unified, strong leadership closely linked with the masses is necessary. hopei and shantung provinces, peking and tientsin as well as the administrative regions and counties concerned have each set up a headquarters for harnessing the haiho river. the headquarters work at various levels under the unified leadership of the party organizations according to an over-all plan.

the major waterway channels newly built or improved every year are generally from dozens to over one hundred kilometres long each. although the construction sites of each channel are divided into numerous sections and each of the building units works on a separate section, construction is always completed on the whole length of the channel at the same time. we investigated how this was made possible at the work site of the 156-kilometre-long wei-yun channel. the 300,000 people working on the project came from some 700 people's communes in 47 counties and municipalities of hopei and shantung provinces. there people from the same county were organized into one regiment (so called because the people regard the river-taming work as a battle against nature), those from the same commune into one company; under the company there were smaller sub-divisions. the headquarters know from years of experience the average amount of work that can be completed by each river-tamer in undertaking such projects and as a rule allocate to each building unit a work quota in proportion to the number of its builders. in the spirit of unity and cooperation, the building units that make faster progress help those that are behind. this ensure simultaneous completion of the whole length of a channel projects.

owing to this close coordination, when the work on a channel has been finished, the dykes, roads and bridges involved as well as tree planting on the dykes are

brought to completion at the same time or in advance. nearby communes and brigades benefit since part of the fertile silt excavated from the channel is used to improve or create farmland.

the government has sent a contingent of professional builders to take part in building dams and big sluice gates, culverts and bridges. the government supplies dredging boats, cranes as well as tractors and rollers for compacting dams and dykes. but the lion's share of the work involved in taming the haiho has been completed by commune members relying on their intelligence and talents, on their industrious hands and their revolutionary determination. they have tackled the tasks with spades, pushcarts, pulleys and other locally made tools and by methods of their own devising.

cadres working at the building sites include cadres at county, commune and production brigade levels. a good number have been promoted from among commune members steeled through years of river-harnessing work. the cadres, like the builders, live in simple but warm makeshift housing put up near the building sites. the cadres guide construction work on the spot and take part in manual labour.

people of many trades have pooled their efforts in support of the projects. wherever a construction site is established, local transport, banking and grain, coal and building material supply departments set up special agencies to cater for the river-tamers.

Millions Build Small, Supplementary Projects to Transform Haiho River Basin--Visit to Haiho River Basin (3)

(NCNA-English Peking, Jun. 26, 1974)

Last winter and this spring, while some 500,000 commune members were building large and medium-sized projects for harnessing the haiho river, millions of others back in their own communes and brigades were levelling farmland, sinking pump wells, and building small reservoirs, ponds, ditches and other farm improvement projects.

people in the haiho river basin speak of the construction sites of the large and medium-sized river-harnessing projects undertaken by the government as "the front", and their own communes and brigades as "the rear". the construction campaigns fought in the past decade and more by the millions both at the front and in the rear has brought dynamic changes to the river basin.

in hopei province, which covers over half of the haiho river basin, more than 300,000 people turned out last winter and this spring to build two big reservoirs and five projects to strengthen dykes and improve river channels. in the same period, five to eight million people worked in "the rear" to build tens of thousands of pump wells, small reservoirs, ditches and other works. they built terraced fields in the hilly areas and dug criss-cross irrigation and drainage ditches in low-lying areas on the plain. the total volume of earthwork done was many times that completed at "the front". the small projects are mainly built by communes and brigades, with economic and technical aid from the state.

as a leading cadre in charge of the haiho river harnessing scheme explained: "in order to fulfil the task of bringing the haiho river under permanent control put forward by chairman mao, we are not just building key projects at a few points or along a few rivers. our aim is to transform the whole river basin comprising 12 million hectares of farmland with a population of 70 million. in order to achieve this, we are taming the river by comprehensive methods according to an over-all plan.

"this plan takes into consideration both the upper and lower reaches, and both the prevention of flood and drainage of surplus surface water; it combines drainage with irrigation and improvement of saline soil and combines the utilization of surface water with underground water. in addition, the conservation of water and soil in the mountainous upper reaches is integrated into the plan. the plan also envisages hydro-electric power generation and the supply of water to cities and industrial enterprises. only by adhering to the mass line and organizing mass campaigns is it possible to get all these tasks done with greater, faster, better and more economical results."

the leading cadre continued: "chairman mao teaches that the mass line must be applied in all fields of work. in transforming the haiho river basin, we have fully mobilized the people and launched mass campaigns both on the river-harnessing front and in 'the rear'. this is in line with the party's principle for water conservancy work, namely, 'lay chief emphasis on small projects, on supplementary projects and on projects undertaken by the communes and brigades'. this principle brings into full play the people's initiative and embodies chairman mao's proletarian revolutionary line."

chairman mao's great call "the haiho river must be brought under permanent control" is a prime mover of the river harnessing work. following this call, the over 100 counties, thousands of people's communes and tens of thousands of production brigades in the river basin went into action. each has worked with revolutionary drive to build small, supplementary projects suited to the local conditions. small projects have mushroomed all over the river basin.

in the past decade and more, the government has undertaken to excavate and improve 34 major river channels and many larger tributaries. during the same period, the communes and production brigades have dug and dredged 150,000 small canals and ditches and an even greater number of lateral ditches. these form extensive irrigation and drainage systems connected with the rivers.

since liberation, more than 80 large and medium-sized reservoirs have been built, with investment from the central and provincial people's governments, along the haiho's tributaries in the mountainous upper reaches. at the same time, counties in the area, people's communes and production brigades have built 1,500 small reservoirs. total water storage capacity of these reservoirs is 80 per cent of the water that flows down from the haiho's mountainous upper reaches in a normal year.

since 1963, the central and provincial people's governments have undertaken to build hundreds of large and medium-sized sluice gates, culverts and bridges on the waterways of the haiho river system. with technical aid from the government, the counties, people's communes and production brigades have since put up 60,000 small sluice gates, culverts and bridges.

the work carried out in the past decade and more proves that only when the big and medium-sized reservoirs, sluice gates and man-made river channels are combined with small projects can severe floods and drought be effectively averted. only when the bigger reservoirs are supplemented by smaller ones is it possible to impound water from a wide area. only when the trunk canals are linked with thousands of sub-canals and ditches is it possible to efficiently drain off surplus water from the fields and ensure even distribution of water in irrigation. the small projects require less investment, can be put into operation within a short period and are within the means of the communes and brigades. what is more, the small projects can make full use of local materials and water resources.

since china's socialist construction requires the building of a large number of projects, the state has to concentrate its resources on those that are key and most urgently needed. by mobilizing the communes and brigades to undertake the numerous small water control projects needed in their own areas, the people's initiative and talents are brought into full play and things get done quickly, economically and up to high standard.

the irrigation and drainage complex in northern shantung province is a typical example of how big, medium-sized and small projects are combined. since 1965, the tuhai, machia and two other major waterways running from west to east in northern shantung have been dredged, renovated or dug. these and several south-north tributaries and trunk canals, as well as the yellow river and the grand canal, interlace to form irrigation and drainage arteries. the counties, communes and brigades in the area have dug over 30,000 sub-canals and ditches linked with the arteries, forming a giant irrigation and drainage network which

in the main has wiped out the threat of floods and waterlogging on the northern shantung plain and brings water to 570,000 hectares of formerly arid farmland.

in the hofang people's commune in northern shantung province, we saw that the ditches on most of the farmland were spaced 500 metres apart lengthwise, and 100 metres apart crosswise. the ditches are linked with the bigger canals which bring water from the yellow river dozens of kilometres away during dry spells and drain off surplus water promptly after heavy rain.

many communes and production brigades in hopei and shantung provinces have criss-crossed their farmland with a web of canals and ditches to provide drainage and irrigation for every farm plot. through freshwater irrigation and drainage, large tracts of saline land have been leached and now produce luxuriant crops.

the small projects are so called because they are smaller in size compared with big and medium-sized projects. some of them, including ditches, small ponds and reservoirs and anti-erosion projects are relatively small while some are sizable in scale. many people's communes, with their great manpower and other resources, have built canals over ten kilometres long, reservoirs with a storage capacity of several hundred thousand cubic metres each and pump wells as deep as three to four hundred metres. only the communes have enough people and material and can make unified arrangements for such projects.

there has been a fierce struggle between the two lines in implementing the principle of "lay chief emphasis on small projects, on supplementary projects and on projects undertaken by the communes and brigades". liu shao-chi, who pushed a revisionist line, had no faith in the masses and ignored their capacity for socialist construction. he advocated the building of large water control projects with sole reliance on the government and with "experts" making all decisions. in an attempt to undermine the work, he claimed that conditions were not ripe for harnessing the haiho. proceeding from the same reactionary idealist viewpoint, lin piao looked down on the masses, disparaged their ability and spread the fallacy that history was made by a few so-called "heroes". the revisionist lines pushed by liu shao-chi and lin piao were criticized by the masses and consigned to bankruptcy during the great proletarian cultural revolution, since when chairman mao's revolutionary line has been implemented with greater force.

in the last few years, weather conditions in the haiho river basin have not been favourable. in 1971, there was too much rain in northern shantung province and too little in hopei province. in 1972, both areas were hit by drought, while in 1973, both were threatened by dry spells in the first six months of the year and by excessive rainfall in summer and autumn. thanks to the water control works built, rich harvests have been reaped year after year.

SOCIALIST LITERATURE AND ART

Jen-min Jih-pao Article on Portraying Typical Proletarian Heroes*

(NCNA-English Peking, Jun. 26, 1974)

the "people's daily" recently carried an article by chu lan entitled "portrayal of typical proletarian heroes, the fundamental task of socialist literature and art".

the article stresses: "the fundamental task of socialist literature and art is to portray typical proletarian heroes. this is a programmatic militant task put forth by the proletariat to implement chairman mao's proletarian revolutionary line in literature and art in the course of revolution in this field. the article sharply criticizes the expressions and influence of revisionist view points in literature and art.

excerpts of the article follow:

which classes' heroes are to take the centre of the stage has always been the focal point of the struggle between the two classes and the two lines in the field of literature and art. since the founding of the chinese people's republic, our struggle against liu shao-chi's counter-revolutionary revisionist line in literature and art and against the lin piao anti-party clique in this sphere has been most violent on this point. when literature and art were under the control of the counter-revolutionary revisionist line, there was no portrayal of the masses of workers, peasants and soldiers nor proletarian heroes; the stage was dominated by emperors, kings, prime ministers, generals, scholars, beauties and reactionaries. literature and art became tools for creating counter-revolutionary public opinion for the restoration of capitalism instead of weapons for consolidating the dictatorship of the proletariat.

the economic base of the society has become socialist; literature and art as part of the superstructure which serves this base, are not yet in harmony with it. this situation must not continue. to consolidate the dictatorship of the proletariat and prevent capitalist restoration, the proletariat upheld revolution in literature and art, fiercely attacked the counter-revolutionary revisionist line in literature and art and explicitly raised the call that the fundamental task for socialist literature and art is to portray typical proletarian heroes. through arduous struggles some brilliant achievements have been won. a number of model revolutionary stage productions have been created. various lofty and superb proletarian heroes stand valiant and powerful on the socialist

* See SPRCP 5647 for full translation of this article - SPRCP Ed.

stage. a hundred flowers of socialist literature and art are in full blossom. this is a victory of chairman mao's revolutionary line in literature and art.

workers, peasants and soldiers become the masters of the stage; monarchs, lords, and reactionaries are driven off. the proletariat now exercise dictatorship over the bourgeoisie on the stage. this is a profound revolution. as regards this great change, the proletariat and the broad masses of people consider it as having opened a new situation which is excellent whereas the bourgeoisie and its representatives say "it's terrible". they desperately oppose the portrayal of typical proletarian heroes, uttering nonsense such as "it is improper" to take the portrayal of typical proletarian heroes as the fundamental task for socialist literature and art.

is it "improper"? for thousands of years, the exploiting classes, with the purpose of building up and consolidating their control over the ideological sphere and pushing their political line, have made painstaking efforts to beautify the idealized figures of their own class representatives in literary and art works and on the stage in order to propagandize the political concepts, social ideology and moral views of their own classes. viewing the history of literature and art, which exploiting class does not do this? on the chinese stage of old operas, monarchs and lords, beauties and scholars were for several hundred years extolled as "heroes". in the imperialist and social-imperialist theatres, knights and nobles, lords and ladies and their pampered sons and daughters dominate the stage and this becomes their "eternal" "principle of the stage". did the landlord class or bourgeois representatives ever object this reversal of history? did anyone of their spokesmen say it was "improper"? no. only the proletariat exposed and criticised this reversal of history. now, when the proletariat in exercising their dictatorship over the bourgeoisie in the field of literature and art counterposes the portrayal of typical proletarian heroes as the fundamental task for socialist literature, there arises a great clamour that it is "improper". is it not evident which classes' interests such arguments defend? chairman mao points out: "if you are a bourgeois writer or artist, you will eulogize not the proletariat but the bourgeoisie, and if you are a proletarian writer or artist, you will eulogize not the bourgeoisie but the proletariat and working people: it must be one or the other." on the question of which class to eulogize and which class' heroic images to portray in literature and art, there has always been sharp struggle between the two classes and the two lines. the more frantically the enemy opposes this fundamental task, the more important the portrayal of typical proletarian heroes is proved. it proves that this is what the class enemy fears most. therefore, we must portray typical proletarian heroes with whole-hearted enthusiasm and let the heroes of workers, peasants and soldiers firmly dominate the stage.

the proletariat is the most revolutionary and advanced class in history. the heroes of the proletariat are representatives of the class who have an ardent love for the party, chairman mao and socialism and are imbued with lofty ideals of communism and high consciousness of class struggle and two-line struggle. taking root in the masses, trusting and relying on them, they are vigorous, staunch fighters who lead the masses in the fight against the class enemy. heroes in real life, brilliant and inspiring, are numerous. but, as chairman mao points out: "life as reflected in works of literature and art can and ought to be on a higher plane, more intense, more concentrated, more typical, nearer the ideal, and therefore more universal than actual everyday life." the typical proletarian heroes in the model revolutionary stage productions are portrayed on this principle spelled out by chairman mao. to fulfil the fundamental task for socialist literature and art, it is necessary to study seriously the experience in the creation of model revolutionary theatrical works, apply the creative method of combining revolutionary realism with revolutionary romanticism, and portray with full enthusiasm and by all means lofty and superb typical proletarian heroes by creating typical characters, and by laying emphasis on the positive characters and among them on the heroes, and among the heroes on the principal hero.

those people who oppose the fundamental task of socialist literature and art have fabricated some other absurd arguments on how to portray heroic images. they bluster that heroes "cannot advance without vacillation". "vacillation" becomes a prerequisite for advance. this is the logic of an out-and-out renegade. everybody knows that "vacillating" politically is a question of political stand. the advance and maturing of a proletarian hero is a process of raising his consciousness and improving his competence in the course of struggle to attain the magnificent revolutionary goal of communism under the guidance of marxism-leninism-mao tsetung thought. it is not at all a process of repeated "vacillation" and nothing is a greater insult to a proletarian hero than linking up "vacillation" with him. of course, renegades unable to stand the ordeal of struggle are also depicted in model revolutionary theatrical works in order to bring out the unyielding revolutionary integrity of the principal hero. they serve as a contrast to the principal hero but can never be the leading characters of works of revolutionary literature and art. if such vacillating characters who become traitors are depicted as principal characters and allowed to dominate the stage doesn't it mean that the proletariat is willingly handing it over to the bourgeoisie? what is the motive of those who advocate that heroes be described as "vacillating"? isn't this as clear as daylight?

while advocating that heroes be described as "vacillating", these people often also encourage portrayal of their "shortcomings". they invariably do all they can to oppose the delineation of lofty and superb heroes. they think that heroes can seem "true and credible" only when described

as having "shortcomings". what is their motive in spreading such fallacies? to tell the plain truth, they use such poisoning deception so as to make all heroes (including principal heroes) into defective images, even seriously marred by defects. as a result they become "middle characters" or "backward characters" who can neither represent the lofty ideal of the proletariat nor be examples for the broad masses of people. this is a despicable trick to undermine the portrayal of proletarian heroes. it is necessary to take note that in the works of the landlord and capitalist classes they always glamorize their ideal "heroes" by a hundred and one ways of artistic presentation and sometimes go so far as to deify them.

using another trick to oppose the fundamental task of socialist literature and art, these people slander our proletarian heroes as "having only general character, but no individual character". this is plain slander with ulterior motives. marxism holds that general character and individual character are the unity of opposites. chairman mao teaches: "this general character is contained in every individual character. without individual character there can be no general character." the typical heroes in model revolutionary theatrical works are generalized from actual everyday life. they epitomize the fine qualities of being "most far-sighted, most selfless and most thoroughly revolutionary" of the proletariat. but as each person takes a different road in life, has a different kind of experience and a different environment of struggle from another, each has his particular and clearly defined individual character. proceeding from actual everyday life but using highly artistic generalization, model revolutionary theatrical works show penetratingly given characters in given environments. proceeding from their shady psychology, those who slander our heroes as having only general character but no individual character want to throw dirt on the heroes. they think that only thus can characters have "individual character" and appeal to their own "taste". what they want is not the individual character of the proletariat but bourgeois human nature. in the course of creating the revolutionary peking operas "the red lantern" and "taking tiger mountain by strategy", the class enemies intentionally stripped the proletarian heroes of their class character and attempted to uglify them by attributing to them the human nature of the landlord and capitalist classes in order to undermine the model revolutionary theatrical works. under the pretext of depicting "individual character" they put decadent lyrics such as "tears streaming from his eyes" and "how can a filial son become a traitor?" on the lips of li yu-ho, leading character of "the red lantern", heroic railway worker and a commmunist with unyielding revolutionary integrity, in order to distort his character into one who "constantly seeks refuge here and there". they also exaggerated the "brigand's airs" of yang tzu-jung, leading character of the opera "taking tiger mountain by strategy", a scout hero of the chinese people's liberation army who goes to

the bandits' lair in disguise. he was depicted as humming pornographic tunes on the way to the bandits' mountain stronghold where he mixed with them with unmistakable brigand airs. these despicable tricks were completely foiled.

in the early days of the proletariat entering the political arena engels advocated that proletarian literature and art should "sing ... proud, formidable, revolutionary proletarian". if we say that at the time of marx and engels proletarian literature and art were still in the budding stage, socialist literature and art have made great progress since 1942 when chairman mao systematically formulated the line of proletarian revolutionary literature and art, particularly in the past decade. the depth and development of revolution in literature and art have aroused fear and hatred among class enemies at home and abroad.

the struggle between restoration and counter-restoration on the stage is protracted and tortuous, sometimes very sharp. so long as classes exist, the struggle will not cease. one of the focuses of struggle is still the question of what people should be eulogized and the heroic images of which class should be portrayed. in the ever deepening movement to criticize lin piao and confucius we must roundly criticize lin piao's reactionary programme in his attempts to restore capitalism by using the confucian precept of "restraining oneself and returning to the rites" and its various influences and manifestations in the field of literature and art. we must persevere in revolution and advance, strive to portray lofty and superb, typical proletarian heroes, firmly occupy the socialist stage and strive for the fulfilment of the glorious task history has assigned us.

BAREFOOT DOCTORS

One Million Barefoot Doctors in China

(NCNA-English Peking, Jun. 26, 1974)

china now has more than a million barefoot doctors. since the initiation of the barefoot doctor service in 1968 during the great proletarian cultural revolution, this new thing, guided by chairman mao's revolutionary line, has spread and developed rapidly.

there are now barefoot doctors on the tibetan plateau, in fishing villages on the east china sea coast, in the foothills of the changpai mountains in northeast china and in the dense forests in hsishuang panna in southwest china. they give whole-hearted service to the poor and lower-middle peasants. they encourage peasants to launch patriotic health campaigns; they carry out preventive medical work, give treatment, advice on family planning, and provide good maternity and child care. they give guidance to production teams health workers on how to prevent and treat common and recurrent diseases. most of them have mastered some medical skills for emergency treatment and simple surgical operations. most of the women barefoot doctors are trained in modern midwifery.

the vigorous growth in numbers of barefoot doctors in china's countryside has greatly reinforced the work of the rural medical workers and helped protect the people's health, incidentally aiding agricultural production.

eighty per cent of china's total population is rural, and before liberation the peasants, suffering from both poverty and ailments, had little access to doctors and medicine. when someone fell ill, his condition was just as the folk saying goes: "when you have a minor ailment, endure it; a major one, keep your bed; a serious one, wait for death.

after liberation, with the attentive concern of the party and the people's government, much better medical facilities were provided. each county had its own hospital, anti-epidemic station and maternity and child care station. each commune had its own clinic and a good number of production brigades had their own health stations.

but progress in rural medical and health work was greatly affected owing to the interference of liu shao-chi's revisionist line. peasants in remote mountainous areas, in particular, found it difficult to get any medical treatment.

chairman mao's great call "in medical and health work, put the stress on the rural areas". issued on june 26,

1965, brought a ready response from china's medical workers. more than 100,000 city medical workers have moved to the countryside, and most of the medical college graduates have been assigned to work in country hospitals and commune clinics. city hospitals often send medical teams to tour rural areas to provide peasants with medical treatment. they also train young peasants, enabling them to give medical treatment while doing their collective farm work. the poor and lower-middle peasants appreciate these peasant medical workers and call them "barefoot doctors".

the journal "red flag" in september of 1968 carried an investigation report on the experience of training barefoot doctors in the chiangchen people's commune in chuansha county on shanghai's outskirts -- the place where barefoot doctor training originated.

barefoot doctors are chosen by the poor and lower-middle peasants from among outstanding young people who are good ideologically. most of those trained have had a primary or middle-school education. county hospitals and commune clinics regard the training of barefoot doctors as an important task and often run all kinds of short refresher courses for them, or in a planned way, send some of them to work from three to six months under doctors in a county hospital or a commune clinic. over the past few years hundreds of thousand of urban-based doctors have toured rural areas and trained large numbers of barefoot doctors there in the course of carrying out their work of preventing and treating diseases.

the rapid increase in the number of barefoot doctors has promoted the development of a cooperative medical service in china's rural areas, which is a new system initiated during the cultural revolution by the peasants on a mutual-aid basis and relying on collective strength. the medical cost is covered mainly by rural production brigades from their welfare funds. each brigade member pays an annual fee of one to two yuan for the service and receives treatment and medicines without payment at anytime needed.

before liberation, mountainous yungfu county in northern kwangsi had only four medical workers in a population of 200,000. in 1946, when cholera was rampant among the local inhabitants whole families died. after liberation the county set up hospitals, anti-epidemic stations and maternity and child care stations and clinics were established in ten people's communes. then, during the cultural revolution, large numbers of barefoot doctors were trained from among the peasants and the cooperative medical service was set up on a wide scale. each production brigade, on the average, now has two to three barefoot doctors. each of the county's 1,200 production teams has its own health workers. acting upon the principle "put prevention first", the barefoot doctors tour the villages

to explain chairman mao's revolutionary line on medical and health work, popularize hygienic knowledge and bring medical service and medicines to the peasants' homes. this has meant a great improvement in the people's health in this mountainous county.

the number of barefoot doctors is growing steadily in the minority nationalities areas. before liberation, there was a woeful shortage of medicines and doctors in the sinkiang uighur autonomous region. today, apart from the professional medical workers, more than 10,000 barefoot doctors of different minority nationalities care for the people's health in the autonomous region.

the number of doctors and other health workers in the tibet autonomous region is today more than four times the number in 1959, the year when the democratic reform began. since the cultural revolution, this autonomous region has trained more than 4,000 barefoot doctors from among emancipated serfs.

the inner mongolian autonomous region has also made great achievements in medical and health work. the 19 banners and counties, mainly inhabited by the people of mongolian nationality, have built their own hospitals and anti-epidemic stations; each people's commune has its own clinic, and professional medical workers there number 3,600. cooperative medical service has been set up in 75 per cent of the production brigades in the 19 banners and counties, where the brigades run 1,270 cooperative health stations, and have trained more than 3,200 barefoot doctors and some 2,800 health workers.

the chinese barefoot doctors, on the whole, have limited medical skills but they play an important role in treating common and recurrent ailments in the countryside.

wang kuei-chen, a barefoot doctor of the chiangchen people's commune of chuansha county on the outskirts of shanghai, is one who serves the people whole-heartedly. spurred by her example, the 70 and more barefoot doctors of the people's commune have made rapid progress in ideology and medical skill.

not long ago, on behalf of the chinese barefoot doctors, she attended the 27th world health assembly meeting where she gave an account of the growth of the barefoot doctors contingent in china. many foreign delegates to the meeting expressed interest in her speech, particularly those from the third world countries.

many other barefoot doctors in china serve the people in the whole-hearted manner of wang kuei-chen.

sun li-che is an outstanding barefoot doctor working in the mountain areas of yenan, a city of northwest china's shensi province and a consecrated place of the chinese

revolution. in the last few years, the educated young person from peking has done a good job in prevention work among the local people and in treating minor ailments. he has now also mastered the skill of treating some serious diseases. since coming to the area he has treated more than 40,000 cases among local poor and lower-middle peasants and has taken part in performing over 1,700 operations.

jentso, a young tibetan woman from an emancipated serf's family, is now a barefoot doctor working in northwest china's chinghai province. she became a health worker in 1960 and then was trained as a barefoot doctor. travelling back and forth over the plateau 4,500 metres above sea level, she gives treatments to herdsmen and their families. like other barefoot doctors, she has won high praise from the local inhabitants for her care and concern for their well being.

China Issues Stamps on "Barefoot Doctors"

(NCNA-English Peking, Jun. 26, 1974)

the chinese ministry of posts and tele-communications issued a set of four stamps on "barefoot doctors" today.

the stamps show that chinese barefoot doctors are maturing in the socialist countryside with the growth of the rural co-operative medical service.

stamp one, a woman barefoot doctor giving inoculations to a group of children;

stamp two, a woman barefoot doctor crossing a river at night to pay a medical call;

stamp three, two women barefoot doctors collecting medicinal herbs on hills;

stamp four, a woman barefoot doctor giving acupuncture treatment to a peasant in the field.

all the designs are printed in colour photogravure. the stamps have the face value of eight fen each.

GOOD HARVESTS

How Central China Province Reaps Record Wheat Harvest

(NCNA-English Chengchow, Jun. 26, 1974)

all the ten administrative regions and four municipalities in the central china province of honan have reported still higher wheat output this year than the record harvest of last summer.

both total output and per-unit yield are more than double the figures for 1965, the year before the great proletarian cultural revolution began.

the province is one of china's major wheat producers.

recently, we visited the provincial agricultural department and many people's communes and asked them how the success was achieved. all replied that it was due to the ever-deepening movement to criticize lin piao and confucius, which increased the peasants' enthusiasm for socialism.

"relying on ourselves"

the harvest was wrested from one of the worst droughts in the past quarter century. many areas had little rain for four months in a row from last winter onward.

the commune members took up the challenge courageously. "the worse the drought, the greater our drive to conquer it. relying on ourselves, we'll surely bring nature to its knees", they declared.

an example is provided by lankao county in eastern honan, which registered a 30 per cent increase in per-unit yield of wheat.

haunted by floods and sandstorms, the county was one of the poorest farming areas in honan before liberation. the people have improved the area through gigantic efforts since liberation, particularly during the great proletarian cultural revolution. "our county's grain output has been increasing steadily over the last few years," said chang chin-li, secretary of the county party committee, "but the people want to produce more to show how socialism works, in reply to lin piao's scheme to restore capitalism."

many people in lankao volunteered to work extra hours or even round the clock to expand irrigation facilities when the drought went from bad to worse. they sank more than 1,000 pump wells in the first five months of this year which, together with those built previously, brought precious water to the thirsty fields.

the same battle was fought throughout the province, during which more than 12 million peasants and other people turned out. thanks to the 50,000 new pump wells and other projects built from last november to may this year, the province increased the irrigated acreage of wheat to 2.66 million hectares, four times the 1973 figure.

scientific farming

everywhere we went, we were deeply impressed by the vast number of rural cadres, veteran peasants and educated young people who made up the "three-in-one" scientific research groups, and the achievements they had obtained on their seed farms and experimental plots. "scientific farming," said a cadre of the provincial agricultural bureau, "is part of the three great revolutionary movements of class struggle, the struggle for production and scientific experiment in china's rural areas."

thanks to the efforts of the masses, improved seeds accounted for more than 90 per cent of the province's wheat acreage, he said. commune cadres and peasants had cooperated with government experts to set up a complete network for forecasting insect pests. biological and physical methods were being popularized to control such pests.

the yuehtan production brigade in yenshih county is known for its success in working out a series of methods to achieve high, stable yields and reduce production costs. it gathered more than 6.4 tons of wheat from every hectare this year, about 1.9 tons more than the average yield of the previous eight years. even more remarkable was the brigade's experimental farm, which yielded 8.25 tons of wheat per hectare this year.

following its example, other communes and their production brigades and teams have set up research centres or groups with the help of the county agricultural research institute. among the 70,000 activists, 10,000 have become specialized in one or two subjects.

"through criticism of the absurdities spread by lin piao and confucius, such as 'the highest are the wise and the lowest are the stupid', the people are more eager to learn new farming methods. our village evening school is being attended by more and more people, including some in their 60's," said liu ying-hsiang, secretary of the yuehtan brigade.

all-out support for agriculture

everywhere we saw workers, students, government functionaries and armymen reaping alongside the peasants. mobile medical teams from city hospitals were touring villages. factories workers were busy repairing farm machinery. shop assistants brought their goods to the threshing grounds or the fields for the convenience of

the reapers. in short, every one was doing something in accordance with the general principle of "taking agriculture as the foundation and industry as the leading factor" formulated by chairman mao for developing the national economy.

more than 100,000 city cadres have been working in the villages to help bring about the good harvest. they also join the peasants in criticizing lin piao and confucius.

the province has increased its output of farm machinery and other products for agriculture in the past few years. from last october to april this year, it supplied the rural communes with 34 per cent more walking tractors, 48 per cent more diesel engines and 43 per cent more pumps than in the same 1972-1973 period. there were also considerable increases in the supply of tractors, cement, electric motors and chemical fertilizer. many factories have sent people to the countryside to help the communes build water control projects, repair farm machinery and train technical personnel.

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* FOREIGN RELATIONS *
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CHINA AND ALBANIA

Albanian Friendship Visiting Group Leaves Peking for Home

(NCNA-English Peking, Jun. 26, 1974)

the albanian friendship visiting group with koco asllani, secretary of the gramsh regional committee of the albanian party of labour, as its leader and kola stavri, vice-chairman of the executive committee of berat region, as its deputy leader left here for home by air today.

it was seen off at the airport by leading members of departments concerned cheng chih-ping, hsing jen-hsien, kao chen-tung, chang shih-ta, huang ke and tao yung-nien. albanian ambassador to china behar shtylla was also present.

CHINA AND AUSTRIA

Acting Chairman Tung Pi-wu Congratulates Rudolf Kirchschlaeger

(NCNA-English Peking, Jun. 26, 1974)

tung pi-wu, acting chairman of the people's republic of china, today sent a message of congratulations to rudolf kirchschlaeger on his election as president of the republic of austria. the message reads:

his excellency rudolf kirchschlaeger,
vienna

i wish to extend to you my congratulations on the occasion of your election as president of the republic of austria. may the relations between china and austria and the friendship between our two peoples develop continuously.

tung pi-wu,
acting chairman of the people's republic
of china

peking, june 26, 1974.

CHINA AND BELGIUM

Belgian Delegation Feted in Peking

(NCNA-English Peking, Jun. 25, 1974)

wang yao-ting, chairman of the china council for the promotion of international trade, met and had a friendly conversation on june 23 with the delegation of the federation of enterprises of metal manufacturing industry from belgium led by valere urbain, vice-president of the federation.

later, wang yao-ting gave a dinner for the belgian guests.

the delegation arrived here on june 21 and was met at the airport by li chuan, vice-chairman of the china council for the promotion of international trade, and leading members of organizations concerned tung chao and hsu chung-yuan.

in the past few days the delegation has conferred with the china national machinery import and export corporation and the china national technical import corporation.

patrick nothomb, charge d'affaires ad interim of the belgian embassy in peking, gave a reception this evening on the occasion of the delegation's visit to china. attending the reception were wang yao-ting, deputy director hsu wei-chin of the west european affairs department of the foreign ministry, and department director cheng to-pin of the ministry of foreign trade.

CHINA AND CAMBODIA

Samdech and Madame Penn Nouth Arrive in Kunming

(NCNA-English Kunming, Jun. 25, 1974)

samdech penn nouth, chairman of the political bureau of the central committee of the national united front and prime minister of the royal government of national union of cambodia, and madame penn nouth flew in here from peking today.

they were greeted at the airport by chou hsing, chairman of the yunnan provincial revolutionary committee, and his wife yang yu-ying; chen kang, vice-chairman of the revolutionary committee; and leading members of local departments concerned.

the provincial revolutionary committee gave a banquet in honour of samdech and madame penn nouth this evening.

the distinguished guests came to kunming on a short vacation.

when they left peking, they were seen off at the airport by chinese vice-foreign minister han nien-lung and his wife wang chen.

present at the airport were high-ranking officials of the royal government of national union of cambodia thiounn mumm, thiounn prasith and keat chhon, and cambodian ambassador to china toch kham doeun.

sun hao, counsellor of the chinese embassy in cambodia, accompanied samdech and madame penn nouth to kunming.

CHINA AND CAMEROON

Cameroon Government Agricultural Delegation Arrives in Peking

(NCNA-English Peking, Jun. 25, 1974)

a 6-member cameroon government agricultural delegation led by felix tonye, minister of youth and sport, and joseph awounti chongwain, vice-minister of agriculture, arrived in peking this afternoon at the invitation of the chinese ministry of agriculture and forestry.

greeting the delegation at the airport were minister sha feng and vice-minister hao chung-shih of agriculture and forestry, and leading members of departments concerned li yung-kai and ma ling. cameroon ambassador to china langue-tsobgny clement was also present.

Cameroon Government Agricultural Delegation Feted in Peking

(NCNA-English Peking, Jun. 26, 1974)

chinese minister of agriculture and forestry sha feng hosted a banquet here this evening in honour of the cameroon government agricultural delegation with felix tonye, minister of youth and sport, as leader and joseph awounti chongwain, vice-minister of agriculture, as deputy leader.

cameroon ambassador to china langue-tsobgny clement and embassy officials attended.

on hand were vice-minister of agriculture and forestry hao chung-shih and leading members of departments concerned hsu han-ping, chen chen-chi, wang wen-chung, li yung-kai and ma ling.

the banquet proceeded in a warm atmosphere of friendship. sha feng and felix tonye made toasts to the constant development of the friendship between the chinese and cameroon peoples and the friendly relations of cooperation between the two countries.

CHINA AND CANADA

Chinese Vice Minister Meets Canadian Delegation

(NCNA-English Peking, Jun. 25, 1974)

liang chang-wu, vice-minister of agriculture and forestry, met and had a cordial and friendly talk this afternoon with the canadian agricultural scientists delegation led by l.p.s. spangelo.

present on the occasion were su ke-man and fang tsui-nung, leading members of the chinese academy of agricultural and forestry sciences, and canadian ambassador to china c. john small.

the canadian guests arrived in peking on june 5 at the invitation of the chinese academy of agricultural and forestry sciences. they visited agricultural research units, people's communes, factories and historical sites and had discussions with chinese agricultural scientists in peking, changchun, harbin and shenyang.

CHINA AND INDIA

Delegation of Dr. Kotnis Memorial Committee Leaves Kwangchow for Home

(NCNA-English Kwangchow, Jun. 26, 1974)

the delegation of dr. d.s. kotnis memorial committee of india, led by daniel latifi wound up its friendly visit to china and left here for home today.

while in china, the delegation toured peking, tientsin, anshan, talien, shihchiachuang, tanghsien county, linhsien county, anyang, chengchow, nanking, shanghai and kwangchow, and was warmly received by leading members of local branches of the chinese people's association for friendship with foreign countries and the people.

CHINA AND JAPAN

Chinese Seamen Hold Reception in Japan

(NCNA-English Tokyo, Jun. 26, 1974)

a reception was jointly held by seamen of the chinese ocean-going freighters "huating" and "changtu" on the evening of june 24 in yokohama port, japan, to mark the 10th anniversary of chinese ocean-going freighter's first voyage to japan.

present at the reception were ekizo akatsu, vice-chairman of the headquarters of the japan-china friendship association (orthodox), and representatives of japanese trade, maritime transport and port affairs departments.

in his speech, hsu hsiung-nien, captain of "huating", said that with the common efforts of the chinese and japanese peoples and seamen, maritime transport between the two countries has been developing rapidly, thus strengthening the traditional friendship between the two peoples.

he stressed that the good-neighbourly relations between china and japan will continue to develop in future in the spirit of the joint statement between the chinese and japanese governments and efforts will be made for the perpetuation of the friendship between the two peoples from generation to generation.

captain hsu asked japanese figures attending the reception to convey the greetings of chinese seamen to the japanese people and seamen.

ekizo akatsu said that the interflow between japan and china in various fields has been increasing day by day since the first voyage of the chinese freighter "liaoyuan" to japan, especially after the restoration of diplomatic relations between the two countries, the interflow between the two peoples in various fields has been developing rapidly.

he said: we will exert our best efforts for the early conclusion of a japan-china peace and friendship treaty in the spirit of the japan-china joint statement.

the reception was pervaded with a warm and friendly atmosphere.

earlier, the chinese ocean-going freighters "chiangan" and "chingyang" gave their respective receptions in osaka and kobe ports.

the chinese ocean-going freighter "liaoyuan" made her first voyage to japan on june 24, 1964.

CHINA AND NIGERIA

Chinese Table Tennis Team Visits Nigerian Cities

(NCNA-English Lagos, Jun. 25, 1974)

the chinese table tennis team led by chang hsing and chou lan-sun has returned here after touring other nigerian cities.

chairman of the nigerian national sports commission henry adefope today received and had a cordial and friendly talk with them.

in two groups, the team visited 11 nigerian cities: kano, sokoto, kaduna, maiduguri, jos, ibadan, ilorin, benin city, port harcourt, calabar and lagos from june 11 to 24. a warm welcome and hospitality was accorded to them by local sports councils and table tennis association branches. the chinese players held friendly matches with nigerian players in various localities. they also visited factories, colleges and museums and saw cultural performances given by nigerian artistes.

the chinese team has come on a friendly visit to nigeria at the invitation of the nigerian table tennis association and will participate in the forthcoming all-nigeria table tennis open championships in lagos.

CHINA AND SRI LANKA

China-Sri Lanka Friendly Football Match in Peking

(NCNA-English Peking, Jun. 26, 1974)

the visiting sri lanka "cultural" football team played a friendly match with the chinese youth team at the peking workers' stadium here this afternoon and was warmly applauded by 80,000 spectators.

among them were li ching-chuan, leading member of the all-china sports federation, li feng-lou, leading member of the chinese football association, chu tse and wang fu-yung, leading members of departments concerned, van twest, leader of the sri lanka "cultural" football delegation, c. fernando, team leader, and sri lanka ambassador to china r.l.a.i. karannagoda and his wife.

the stadium was permeated with a warm atmosphere of friendship between the people and sportsmen of china and sri lanka. the football players of the two countries field into the pitch and got a big hand from the stands.

the home team relied heavily on its fast wingers who, assisted by backs, penetrated the sri lanka defence from time to time and posed a serious threat to the sri lanka goal. the chinese players led 5:0 at half time.

the guest team organized counter-attacks after play resumed. they fed a long pass onto the centre forward who dribbled the ball through chinese defence and scored from near the goal mouth. enthusiastic applause appreciated the spirited game of the visitors. later the guests slammed in another goal to narrow the gap at 2:5 till final whistle.

in an interview with hsinhua, the coach of the chinese youth team praised the visiting players for their spirited and courageous game. "some of their tackling techniques are worth learning," he added. "matches like this will help raise the level of this sport in both countries and at the same time enhance the solidarity and friendship between the people and sportsmen of the two countries."

CHINA AND US

China-Hawaii People's Friendship Association Delegation Leaves Peking

(NCNA-English Peking, Jun. 25, 1974)

the delegation of leading members of the china-hawaii people's friendship association from the u.s.a. left here by air today to tour other parts of china before going home.

the 4-member delegation flew in here on june 19 at the invitation of the chinese people's association for friendship with foreign countries. while in peking, the guests visited factories, a people's commune, a school and places of historical interest. they were honoured at a dinner given by li en-chiu, vice-president of the host association.

Chinese Wushu Delegation Gives Premiere in Honolulu

(NCNA-English Peking, Jun. 26, 1974)

the chinese wushu (traditional chinese boxing and sword play) delegation gave the premiere in honolulu on the evening of june 23 to the warm welcome of more than 2,000 spectators, according to reports from that city.

among the spectators were acting hawaiian governor george ariyoshi, president of hawaii university harlan cleveland, friends from the chinese chamber of commerce of hawaii and the hawaii-china peoples' friendship association, and personages from hawaiian sports circles and other sections of people.

prior to the show, george ariyoshi and leader of the chinese wushu delegation kuo lei made speeches.

the delegation performed more than 40 items of traditional chinese martial arts, including tai chi boxing, spear play, stick play, broad sword play, bare-handed tussle with dagger and group sword dance. the marvellous performances of the sportsmen were warmly applauded by the spectators.

after the show, the national committee on u.s.-china relations and friends of china in hawaii gave a reception in honour of the chinese wushu delegation. at the reception attended by more than 200 guests, american friends talked cordially with chinese wushu sportsmen and congratulated them on their successful show.

Edgar Snow's Relatives in China

(NCNA-English Peking, Jun. 26, 1974)

american friend edgar snow's sister mrs. mildred mackey and her husband mr. claude mackey and snow's friends mrs. natalie crouter and mr. and mrs. d'arnold davis left here today to tour southern parts of china before leaving china.

they came to china on june 13 as guests of the chinese people's association for friendship with foreign countries and already visited peking, yenan and sian.

ting hsueh-sung, vice-president of the host organization, met and feted them on june 14.

while in peking, mr. and mrs. mackey and other guests visited peking university and paid a homage at edgar snow's tomb there. they planted a white-bark pine in front of the tomb.

CHINA AND VIETNAM

Vietnamese Study Group Leaves China for Home

(NCNA-English Peking, Jun. 25, 1974)

the vietnamese study group of weights and measures standards led by nguyen dinh dien, vice-president of the vietnamese institute of weights and measures, wound up its study in china and left for home by train today.

the group arrived in china may 22 on a study tour in accordance with the 1973-1974 scientific cooperation plan between the scientific academies of china and viet nam. it visited scientific research units, factories, people's communes and places of historical interest. while in peking, it was feted by yueh chih-chien, acting secretary-general of the chinese academy of sciences.

Vietnamese Shooting Delegation Honored at Peking Reception

(NCNA-English Peking, Jun. 26, 1974)

the chinese physical culture and sports commission gave a reception here this evening to warmly welcome the shooting delegation from the democratic republic of viet nam led by nguyen duc tien and ngo mai xuan.

nguyen tien, charge d'affaires ad interim of the d.r.v.n. embassy in peking, and his wife attended.

on hand were yao hsiao-cheng, leading member of the host commission, sun cheng-hua, leading member of the chinese shooting association, and chu tse, pai ping and jen chao, leading members of departments concerned, and chinese shooting coaches and sharpshooters.

yao hsiao-cheng and nguyen duc tien addressed the reception, hailing the increasing exchanges in the field of sports between china and viet nam and the ever-growing revolutionary friendship and militant unity of the people and sportsmen of the two countries.

the chinese and vietnamese sharpshooters chatted cordially and drank many toasts. the hall was full of warm expressions of the friendship between the chinese and vietnamese peoples who are "both comrades and brothers."

the vietnamese comrades-in-arms arrived in peking yesterday.

CHINA AND WEST GERMANY

Peking Reception for Badminton Team of German Federal Republic

(NCNA-English Peking, Jun. 26, 1974)

the chinese badminton association gave a reception this evening in honour of the badminton team from the federal republic of germany led by horst peter kusters.

counsellor ulrich meyer and other officials of the embassy of the federal republic of germany here attended.

present were li ching-chuan, leading member of the all-china sports federation, chi yu-hua, leading member of the host association, mou tso-yun and wang to, leading members of departments concerned, and chinese badminton players chen yu-niang and hou chia-chang.

the reception was full of expressions of friendship between the people and sportsmen of the two countries.

the guest team arrived in peking yesterday on a friendly visit to china.

CHINA AND ZAIRE

Zairian Journalists Delegation Leaves Peking for Home

(NCNA-English Peking, Jun. 26, 1974)

the zairian journalists delegation led by mpanu-mpanu bibanda, member of the political bureau of the popular revolutionary movement of zaire, director of the zairian press agency and president of the national journalists association, concluded its friendly visit to china and left here for home by air this morning.

the delegation was given a warm send-off at the airport by chu mu-chih and teng kang, director and deputy director of the hsinhua news agency, chen chun, leading member of the "people's daily", peng hua, director of the information department of the foreign ministry, and chang chen-tung, leading member of the central broadcasting administration. on hand were zairian ambassador to china nguvulu lubunda and diplomatic officials of the zairian embassy here.

the zairian friends toured peking, the tachai brigade in shansi province and shanghai where they visited factories, people's communes, hospitals, scenic spots and places of historical interest. they were warmly welcomed by leading members of local revolutionary committees and press circles, as well as the people.

TERRITORIAL WATERS

Argentine Papers Denounce Superpowers for Opposing 200-Mile Maritime Rights

(NCNA-English Buenos Aires, Jun. 25, 1974)

argentine papers denounced the two superpowers, the soviet union and the united states, for adopting an obstinate position and cunning tactics against the 200-mile maritime rights. they also stressed the importance of maintaining third world unity.

the weekly "panorama" in its june 25 issue carried a commentary on the issue of maritime rights. the commentary says: "it is interesting to note that on this issue, the soviet position against the third world countries is even much harder than the american position. while the united states claims that resolutions to be adopted by the conference (on the law of the sea) require a two-thirds vote, the soviet union maintains that decisions should be approved with an affirmative vote of 90 per cent of the countries present."

it adds: "the soviet leaders hold that the position of the small countries is unjust because they lack the necessary technical means to utilize the marine resources on a big scale." "the arguments used by the soviet union to justify this position are similar to those of the powers whom the third world call 'imperialist'".

the latin american bloc has unanimously responded to the proposals of several latin american countries to defend without compromise the 200-mile maritime rights, the commentary points out, adding: "the latin american bloc has won a more important victory by having gained the support of the 43-country african bloc".

the paper "noticias" in a signed article on june 22 says that the soviet union, the united states and other big maritime powers are obstinately opposed to 200 miles. "the developed world knows why they want to minimize the limit of the "closed sea" because, in the end, they would like to transform the oceans into their "free seas". on the contrary, in accordance with the national characteristics and having regard to the interests of the nations with reduced maritime limits or the land-locked countries, the third world is closing its ranks in defence of the 200-mile sovereignty and demanding a democratic statute for the seas," the article says.

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SUN PIN'S MILITARY TREATISE

The Struggle Between Confucianism and Legalism in the Period of Warring States As Seen from "Sun Pin's Art of War"

by

Chung Che (钟哲)

(Peking Kuang-ming Jih-pao, June 20, 1974)

I

The simultaneous discovery of "Sun Wu's Art of War" and "Sun Pin's Art of War" from among a large number of bamboo slips of the pre-Ch'in period unearthed in Linyi hsien of Shantung has solved the question of the author of "Master Sun's Art of War" which had for a long time been left unsolved since the Sung Dynasty. This has not only yielded abundant fruits in cultural objects and archaeological work but also added a new content to the current criticism of Lin Piao and Confucius and the development of in-depth criticism of the trend of thought to honor Confucianism and oppose Legalism. The discovery of "Sun Pin's Art of War" has deepened our understanding of the acute situation of the struggle between Confucianism and Legalism in the periods of Spring and Autumn Annals and Warring States. Today, we should use the historical materialist viewpoint to study the class content and nature of the struggle between Confucianism and Legalism in history, and analyze and correctly evaluate the Legalist thought in the book "Sun Pin's Art of War."

As was clearly recorded in the Records of the Historian and the History of Han, Sun Wu and Sun Pin had each written a military treatise. The works of thinkers of the pre-Ch'in period were usually named after their authors. For example the book by Mo Ti was called Philosopher Mo, the book by Hsün K'uang was called Philosopher Hsün, and

the book by Han Fei was called Philosopher Han Fei. Both Sun Wu and Sun Pin were surnamed Sun, and for the purpose of distinguishing the works of these two persons, people of later days called the works by Sun Wu "Master Sun of Wu" (because Sun Wu's principal activities took place in the State of Wu) and the works by Sun Pin "Master Sun of Ch'i" (because Sun Pin's principal activities took place in the State of Ch'i). According to the records of "I-wen Chih" of the History of Han, the text of Sun Pin's military treatise was accompanied by four volumes of drawings. The drawings were probably for describing the terrains and formations. No drawings have been discovered from among the bamboo slips unearthed on this occasion. However, the number of disfigured and simplified characters alone has exceeded the number of characters in Sun Wu's Art of War."

The titles of eight chapters of "Sun Pin's Art of War," including "Capture of P'ang Chüan," "Separation of Troops of Two Opposing Sides," "Duration of War," "Ch'en Chi Inquires About Battle," "Defeat of a Commander"..., have been discovered. Unfortunately the bamboo slips are incomplete, and there is no way to restore the various chapters to their original look. The contents of the incomplete bamboo slips can mainly be divided into four major categories:

(1) On war in general.
(2) On tactics, for example, the deployment of troops, field operations, attacking cities, etc.
(3) On tactical deployment of troops about how to lay out a formation and how to break a formation.
(4) On commanders.

These subjects had been discussed to varying extents in "Sun Wu's Art of War," and Sun Pin developed them in some respects under the new situation of the period of Warring States. For example, concerning the tactical deployment of troops, "Sun Pin's Art of War" made a detailed and graphic description of the "eight ways for the tactical deployment of troops." A legend of later days alleged that Chu-ko Liang was capable of applying the "eight ways for the tactical deployment of troops." It looks that the discovery of these "eight ways for the deployment of troops" should be attributed to Sun Pin.

"Sun Pin's Art of War" renounced the out-dated viewpoints in "Sun Wu's Art of War." For example, Sun Wu was opposed to attacking cities and was of the view that attacking cities was an inferior strategy. However, Sun Pin was in favor of attacking cities and he explained according to topography which cities could be attacked and which cities were inadvisable to attack. Sun Pin penetratingly discussed the relations of war with realities and names, but Sun Wu's book did not deal at all with this question. Sun Pin's book embodied some more characteristics of the Legalist thought in the middle of the period of Warring States.

II

The dates of birth and death of Sun Pin no longer can be verified. The years of his most important activities extended from 360 to 330 B.C.,

about the same time in which Shang Yang and Mencius lived. His most important activities and achievements were conducted and scored in the State of Ch'i. He designed and presided over the well-known Battle of Kueiling for "rescuing Chao through laying siege to Wei." Sun Pin inherited and developed the thought of his ancestor Sun Wu and was an outstanding strategist in the period of Warring States.

The period of Warring States in which Sun Pin lived was an epoch of major upheaval in society marked by the suppression of the decadent slavery system by the newly emerging feudal system. It was an epoch in which the newly emerging feudal landlord class and the broad masses of the people called for the unification of China and the thorough destruction of the slavery system marked by decentralization and partitioning. To practice reform or the restoration of the old order, unification or split, constituted an important question of the time. The class struggle and the struggle between the two lines carried out around this question were most violent. To take the stand of the newly emerging landlord class and actively participate in and support social reform and unification or to take the class stand of the slave-owning aristocracy and wildly oppose social reform and unification formed the touchstone for identifying whether the statesmen, strategists, thinkers, schools of thought and trends of thought were progressive or reactionary at the time. The Legalists represented by Shang Yang belonged to the former category, while the Confucian scholars represented by Mencius belonged to the latter category.

The outstanding Legalist Shang Yang summed up the experiences of his predecessors in reform, and systematically put forward in the Ch'in State a political program with "the exercise of law" (the use of the "rule of law" to oppose the Confucian "rule of propriety") and "farming and war" (the development of agricultural production and the strengthening of military forces) as its main content. He called for the abolition of the chingt'ien system and the setting up of field embankments to destroy the economic base of the slavery system. He implemented the awarding of titles according to military service and "applied punishment to all irrespective of ranks" to abolish the political prerogatives of the slave-owning aristocracy based on "hereditary ranks and emoluments." This progressive line enabled the Ch'in State to "build up strong armed forces dreaded by other feudal princes" ("Records of Ch'in Part I" in Records of the Warring States) and "become a wealthy and powerful state" ("Ho Shih" in Works of Philosopher Han Fei).

The Confucian scholar Mencius, successor to reactionary Confucius, however, vigorously aired the opposite view. He cried himself hoarse to peddle his reactionary views such as "patterning after the ancient kings," "practicing benevolent government" and "subduing people by means of virtue" for the purpose of restoring the moribund slavery system. He deliberately moved against the trend of historical development, and could of course end only in utter defeat. The Records of the Historian narrates the situation of the time saying:

"Mencius went to sell his service to King Hsüan of Ch'i, but the latter could not use him. He went to Liang, but King Hui of Liang considered

what he preached as unrealistic and impractical. At the time, Ch'in used Lord Shang and became wealthy and powerful. Ch'u and Wei used Wu Ch'i to beat their weak enemies. King Wei and King Hsüan of Ch'i used Master Sun (Sun Pin), T'ien Chi and their like, and the feudal princes turned eastward to pay homage to Ch'i." ("Collected Biographies of Mencius and Hsün Ch'ing" in Records of the Historian)

Pan Ku also said:

"There were Sun Wu in Wu, Sun Pin in Ch'i, Wu Ch'i in Wei and Shang Yang in Ch'in all of whom captured enemies, won wars and left behind their writings." ("On Penal Law"in History of Han)

It can be seen that the trend of historical development is irresistible. In all states, the rulers of the newly emerging landlord class who were determined to carry out reforms gave important offices to the Legalists, ranging from Sun Wu and Li K'uei to Wu Ch'i and Shang Yang, all of whom were the well-known representatives of the Legalist school. From the above namelist, it can be seen that Sun Pin was listed along with Shang Yang and Wu Ch'i as important figures on the Legalist front. Although Pan Ku and others spoke on behalf of the Confucian school, they also could not ignore the prominent achievements of the Legalist school.

More than one thousand years afterward, when Chu Hsi, an idealist reactionary philosopher of the Sung Dynasty, annotated the relevant chapters in the Works of Mencius, he categorically pointed out, "Good are Sun Pin, Wu Ch'i and their like...who led on the land...such as...Shang Yang who started field embankments." (Collected Annotations to the Four Books) It is very clear that Sun Pin was politically one of the direct opponents to Mencius, since both of them had been active in the Ch'i State. Mencius advised the King of Ch'i to carry out the Confucian reactionary line for restoration, while Sun Pin carried out the progressive political line of the Legalist school in the State of Ch'i.

III

Chairman Mao teaches, "'War is the continuation of politics.' In this sense war is politics and war itself is a political action; since ancient times there has never been a war that did not have a political character....war cannot for a single moment be separated from politics." ("On Protracted War" in Selected Works of Mao Tsetung, pp. 446-447) The form and law of war discussed in "Sun Pin's Art of War" and the military activities of Sun Pin himself were also carried out under the guidance of a specific political line which served the specific politics of a specific class. We should proceed from this basic viewpoint to assess the content and significance of "Sun Pin's Art of War."

The period in which Sun Pin lived was called the period of Warring States because war was at the time a most prominent characteristic in society. There were all kinds of war, and consequently "...a basic question of prime importance is what is the class nature of this war, how is it brought about,

by what classes it is carried out, and what are the historical conditions and historical economic conditions that cause its occurrence." (Lenin's "War and Revolution" in Collected Works of Lenin, Vol. XXIV, p. 367)

During the period of Warring States, the decaying and moribund slavery system was superseded by the feudal system, and there were major upheavals and reorganizations in the economic, political and other sectors. There were at the time revolutionary wars fought by the insurgent slaves, reactionary wars fought by the slave owners on the decline for suppressing the people and preserving their sovereign powers, as well as progressive wars waged by the newly emerging landlord class for dealing blows to and annexing the kingdoms of the slave owners. What Mencius advertised as "appointing them a ruler and withdrawing from the country" ("Liang Hui Wang Part II" in Works of Mencius) was a reactionary measure for "reviving states that are extinct and restoring families whose line of succession has been broken." What he called "a thing to be kept from generation to generation... which one must be prepared to die for and must not quit (ibid.) was reactionary war for upholding the title conferment and partitioning system of the slavery system. What "Sun Pin's Art of War" advocated was progressive war to realize the demand of the newly emerging landlord class for the unification of China. This was the general trend of the time aspired by people and in correspondence with the interests of the broad masses of the people and the orientation of social development. The historical facts had testified to this.

There were in the period of Spring and Autumn Annals over 100 small states. By the time of the middle part of the period of Warring States, there were only ten or more states left, and the majority of the independent kingdoms of the slave owners had been wiped out by war. It was precisely in conformity with this historical trend that the Legalist school promoted by means of war social reforms and the unification of the whole of China. War could not be avoided, and Sun Pin said:

"Now the empire bows to those who are victors in wars and are powerful. In the past, Shen Nung fought at Fusui (the name of a place in ancient times), Huang Ti fought at Shulu (Cholu), Yao subjugated Kung Kung, Shun subjugated X Kuan (suspected to be Yu Miao), T'ang banished Chieh, King Wu subjugated Chou, and when Shang Yen (a small state of the Shang Dynasty in the east) rebelled, Duke Chou wiped it out."

Sun Pin cited that all well-known "emperors" and "kings" in ancient history and legends won successes through conquering their enemies in war, and set up and consolidated their own rule. Sun Pin was of the opinion that historical experience told people:

"Therefore, I want to accumulate benevolence and righteousness, model myself after propriety and music, wear a flowing robe and prohibit disputes although I am not as virtuous as the Five Emperors, not as capable as the Three Kings and not as wise as Duke Chou. It was not that Yao and Shun did not want to follow this course, but it could not be done, and they had to resort to military force to seek rectification."

This was to say that the desire of certain people to rely on "benevolence and righteousness" "propriety and music" to "prohibit disputes" and to govern the empire basically could not be achieved, and it was necessary to unify the country by means of war. This was to create public opinion for the progressive war waged by the newly emerging landlord class of the time. Here, Sun Pin directed the spearhead straight at the Confucian school headed by Confucius and Mencius.

The Confucian school clamored that "in practicing the rules of propriety, natural ease [peace] is to be prized." It also said, "Yao and Shun let fall their robes (without resorting to war) and the empire was governed." At the time of encouraging the slave-owning aristocrats to offer desperate resistance to the unification war, Mencius often wore the hypocritical look of one treasuring peace and with sympathy for the people. He vigorously cursed the unification war carried out by the newly emerging landlord class, talked at length about "those who fought for territory and slaughtered men until the fields are littered with corpses, and those who fought for a city and slaughtered men till the city is littered with corpses." He denounced these Legalist representatives saying, "Death is not enough for such a crime." "Therefore, those who are skillful in fighting should suffer the highest punishment." ("Li Lou Part I" in Works of Mencius) He actually wanted to sentence to death those who persevered in the progressive war. The Confucian school represented by Mencius advocated "benevolence and righteousness," "propriety and music" actually for the purpose of upholding and restoring the slavery system.

Shang Yang advocated "ending wars with war," and Sun Pin advocated "rectification by means of arms" (that is, the use of war to eliminate partitioning and unify the country), denounced "benevolence and righteousness, propriety and music" and advocated the destruction and mopping up of the slavery system with violence. These two kinds of distinctly different attitude toward the unification war at the time manifested the antagonism of the two political lines of two classes. "Sun Pin's Art of War," as a concrete measure for realizing the Legalist policy of farming and war, developed in the resolute struggle against the doctrines of Confucius and Mencius of the Confucian school that gave lip service to peace but cherished the dream of restoration.

IV

Because "Sun Pin's Art of War" represented the interests and demands of the newly emerging landlord class, in the course of studying and analyzing the various aspects of war and military affairs, it was more capable of reflecting factually the objective realities. And because it was richer in the spirit of plain idealism and plain dialectics, it was antagonistic to idealism and metaphysics represented by the doctrines of Confucius and Mencius of the Confucian school, and manifested in philosophy the struggle between materialism and idealism.

Mencius also published many fallacies on war but they bared almost everywhere his subjective idealist and metaphysical viewpoint. He also had never concretely analyzed war and was only able to talk nonsense to cover up his ignorance and fear of progressive war.

On the contrary, Sun Pin inherited the incisive discussions of matter, consciousness, manpower, command, strategy, tactics and other aspects of military operations in "Master Sun's Art of War." In accordance with the characteristics of actual warfare in the period of Warring States, he further developed such discussions and summed up in many ways the factors of victory and defeat in war. The well-known story of T'ien Chi's horse racing, for example, embodied Sun Pin's plain dialectical thought through his strategic disposition of races. By pitting his inferior horses against the superior horses of his opponent, his superior horses against the middle-grade horses of the opponent, and his middle-grade horses against the inferior horses of the opponent, he took the initiative in losing one race for the purpose of winning the other two races. This was Sun Pin's pattern in taking the whole situation into consideration in strategy. It is still useful at the present.

Sun Pin's strategy of "laying siege to Wei to rescue Chao" was another example. When Wei attacked Chao and Chao approached Ch'i for assistance, Sun Pin was aware that the Wei state had few troops left at home. He therefore recommended the sending of troops to attack the capital of Wei direct, and with the Wei troops forced to go home to defend their own country, the siege to Chao naturally could be lifted. What followed was expected by Sun Pin, and a victory was on in this battle.

In his brilliant article "Problems of Strategy in Guerrilla War Against Japan," Chairman Mao had pointed out that for the purpose of smashing the enemy's converging attack, the method of "laying siege to Wei to rescue Chao" could be adopted. This affirmed Sun Pin's strategic thought.

The book "Sun Pin's Art of War" called for taking the initiative to break the equilibrium and guard against a stalemate between the enemy and ourselves. "Don't pit a great number against a great number, don't pit a few against a few, don't pit idleness against idleness and don't pit diligence against diligence." It was necessary to look at the strong points and shortcomings of the enemy as a whole, give judicious guidance according to circumstances, put the enemy on the move, make use of the situation and win victory. All this demonstrated that because he was guided by the demands and political line of the progressive class, his military thought was fraught with plain dialectics and materialism. It formed a sharp contrast to the subjective idealist deliriums of Mencius who preached that "they can be employed, with sticks which they have prepared, to oppose the strong mail and sharp weapons of the troops of Ch'in and Ch'u" (the use of sticks also could beat the crack troops of Ch'in and Ch'u). ("Liang Hui Wang Part I" in Works of Mencius)

In "Sun Pin's Art of War" the relations of "realities" and "names" were also discussed. This was an important question of the philosophical controversy between the two lines at the time. Beginning with Confucius, the Confucian school advertised a set of views based on the "rectification of names." It called for the justification of actual objects (realities) with the "names" of the slavery system, and was of the view that "names"

came first and that "realities" should be determined by "names." The Leaglist school, on the contrary, held that "realities" came first and that "names" should be determined by "realities." Sun Pin also proved things with this materialist viewpoint. He said:

"All realities have names; all things with names can without exception be beaten....A battle is for beating one reality with another."

There must first be a concrete object ("reality") before there can be an abstract concept ("name"), and a war is one between concrete objects. Consequently, in order to win victory in war, we must study seriously and concretely the various conditions and factors of war, and can never utter without effort like Mencius the idealist nonsense that it was possible to "become invincible in the empire" through relying on "benevolent government" and "enlightened rule." It is quite obvious that Sun Pin followed the materialist line in philosophy and was in the service of the political program of the newly emerging landlord class that advocated "farming and war." The philosophical struggle between idealism and materialism of the Confucian school and the Legalist school was based on specific political lines.

V

As a military writing of the exploiting classes, "Sun Pin's Art of War" could not avoid having its specific limitations. For example, it could not recognize the great role of the masses of the people in war. Meanwhile, Sun Pin conducted his operations in the State of Ch'i. There the newly emerging landlord class was more seriously interfered with and undermined by the influence of the slave owners, and the political reforms were not as thorough as in the State of Ch'in. All this could not but leave some traces in "Sun Pin's Art of War." For example, Sun Pin was unable to put forward a comprehensive political program for reforms like Shang Yang. However, the discovery of "Sun Pin's Art of War" has once again confirmed that the struggle between Confucianism and Legalism was very acute at the time, and that the Legalist forces were in the ascendant, were full of vitality and vigor, had made outstanding contributions in the political and military fields and left an illustrious page in the Chinese history of ancient culture.

Ch'in Shih Huang, the executor of the Legalist line, unified China by means of war. Later, he also adopted the resolute revolutionary measure of burning books and burying Confucian scholars alive to beat the rabid counter-attack of the doctrines of Confucius and Mencius of the Confucian school and consolidate the fruits of victory of the newly emerging feudal landlord class. Historical practice showed that such persons as Shang Yang and Sun Pin were ideologically in conformity with the general orientation of the trend of historical development. The discovery of large numbers of military writings--but not the "classics" of the Confucian school--from the Han tombs in Shantung has aptly shown that the judgment of history is most impartial.

The renegade and traitor Lin Piao and the Soviet revisionist social-imperialists have maliciously attacked the Legalist school and frenziedly played up the Confucian school in order to attack the socialist cause of China under the dictatorship of the proletariat. We must firmly hit back.

Some Legalists, such as Shang Yang and Han Fei had for a long time been distorted and baselessly slandered by the Confucian school. Some had also been concealed from recognition for a long time, such as Sun Pin. Today, we must use the Marxist viewpoint and method to continue to expose and criticize the Confucian school and strive to study and proclaim the Legalist school. This is an important aspect in deepening the criticism of Lin Piao and Confucius and is at present our important combat task.

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CRITICISM OF LIN PIAO AND CONFUCIUS BY PLA MEN

Selected Criticize-Lin Piao, Criticize-Confucius Articles by Cadres and Fighters of the 6th Company of a Certain Unit under the Peking Garrison Command

(Peking Kuang-ming Jih-pao, May 30, 1974)

The class essence of Confucius' "return to propriety" was: "to revive states that have been extinguished, restore families whose line of succession has been broken, and call to office those who have fallen into obscurity." The class essence of Lin Piao's restoration was likewise "to reviving states that have been extinguished, restore families whose line of succession has been broken, and call to office those who have fallen into obscurity." However, Lin Piao had his own interpretation. For example, Lin Piao painted the excellent situation of socialist revolution and construction in China all black and clamored for the setting up of his so-called "true socialism." Actually what he wanted was to set up a fascist dynasty of the Lin family and revive the "state" of big landlords and bourgeoisie in China. This was his "reviving states that have been extinguished." Lin Piao slandered China that leads an increasingly better life with the workers running things and acting as their own masters as "a wealthy country with poverty-stricken people" and boasted that he could enable the people to "live in peace and work in contentment." However, what he actually wanted to do was to restore the "lost paradise" of the landlords and the bourgeoisie. This was his "restoring families whose line of succession has been broken." Lin Piao slandered the proletarian dictatorship of China as "tyranny" and wanted to "liberate politically without exception" the targets of the dictatorship, but what he actually wanted to do was to return all ogres and monsters to the stage. This was his "calling to office those who have fallen into obscurity."

Taking the basic line of the Party as the key link and arming themselves with the weapon of Marxism-Leninism and Mao Tse-tung's thought, the 6th Company of a certain unit under the Peking Garrison Command have repeatedly and thoroughly criticized Lin Piao for following the example of Confucius in "reviving states that have been extinguished, restoring families whose line of succession has been broken, and calling to office those who have fallen into obscurity," the reactionary essence of "subdue one's self and return to propriety." They have written a large number of critical articles of which five have been selected for publication in this page.

- Kuang-ming Jih-pao Editor

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Deeply Criticize the Reactionary Class Essence of "Subdue One's Self and Return to Propriety"

by

Kuo I-ts'en (郭益岑), a clerk

The great teacher Lenin pointed out: 'What is restoration? Restoration means the falling of state power into the hands of political representatives of the old system." ("Agrarian Program of the Socialist Democratic Party in the First Russian Revolution")

Confucius dreamt of restoring the system of slavery because he was a political representative of the slave-owning aristocrats on the verge of extinction. Lin Piao dreamt of restoring capitalism because he was a political representative of the toppled landlord and bourgeois classes.

Their "subdue one's self and return to propriety" was for the sake of seizing power and restoring the old system.

Confucius devote his whole life running around and crying for his "subdue one's self and return to propriety" with the object of "reviving states that have been extinguished, restoring families whose line of succession has been broken, and calling to office those who have fallen into obscurity." To be more explicit, he wanted to "revive" the states under the dictatorship of slave-owners about to be destroyed, "restore" the hereditary privileges to the slave-owning class whose line of succession had been broken and "call" to office the representative figures of the slave-owning class who had been toppled. In one word, he called for the complete restoration of the slavery system in China.

Lin Piao also regarded "subdue one's self and return to propriety" as the most important thing in his life, and his object was likewise "to reviving states that have been extinguished, restore families whose line of succession has been broken, and calling to office those who have fallen into obscurity." He wanted to "revive" the "state" under the dictatorship of the landlord and bourgeois classes, "restore" the "hereditary" privileges enjoyed by the landlord and bourgeois classes and "call to office" those representing the interests of the landlord and bourgeois classes "who had fallen into obscurity." In one word, he called for the complete restoration of capitalism in China.

In his counter-revolutionary plan for an armed coup d'etat entitled "Outline of Project '571'," Lin Piao baldly disclosed the reactionary class content of his "subdue one's self and return to propriety." He maliciously attacked the proletarian dictatorship as "tyranny," and wildly clamored for "emancipating politically without exception" the targets of the dictatorship. He cursed the flourishing and prosperous socialist society in China as "a wealthy country with poverty-stricken people" and called for the overthrow of the socialist system and the building of a so-called "true" "socialist" country in which "the people are rich and the state is powerful." Actually

he wanted to set up a capitalist system for making the landlord and bourgeois classes "rich" and "powerful." Should his conspiracy ever succeed, our proletarian dictatorship state would be destroyed, our socialist system would be overthrown and the broad masses of working people would suffer.

Chairman Mao has taught us: "Either the east wind prevails over the west wind, or the west wind prevails over the east wind; there is no room for compromise on the question of the two lines." We must adhere to the basic line of the Party in the historical period of socialism. Lin Piao attempted fundamentally to pervert this line and this is a life-and-death line struggle. If the proletariat do not prevail over the exploiting classes, the exploiting classes will prevail over the proletariat, and if it is not the dictatorship of the proletariat it will be the dictatorship of the landlord and bourgeois classes. The struggle is extremely acute and violent, and there is no room for compromise. Because of this, we must criticize deeply "subdue one's self and return to propriety" and criticize deeply "reviving states that have been extinguished, restoring families whose line of succession has been broken, and calling to office those who have fallen into obsecurity," the reactionary class essence of "subdue one's self and returning to propriety." In order to adhere to the basic line of the Party, we must criticize deeply and thoroughly Lin Piao's counter-revolutionary revisionist line and criticize deeply and thoroughly the doctrines of Confucius and Mencius, the ideology of the reactionary downfallen classes, played up by Lin Piao.

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Smash Lin Piao's Dream of "Reviving States That Have Been Extinguished"

by

Fighters Chang Hsüeh-lin (张学林) and Wu Hsüeh-liang (吴学良)

Lenin said: "The state is the product and the manifestation of the irreconciliability of class antagonisms" and "an organ for the oppression of one class by another." (The State and Revolution)

In order to consolidate its own rule, the proletariat which has acquired political power must exercise a firm grip on the state power, and exercise dictatorship over the reactionary classes. In order to capture back their lost "paradise," the toppled landlord and bourgeois classes naturally have also to work deliberately for subverting the dictatorship of the proletariat, toppling the socialist system and turning the state under the dictatorship of the proletariat into a state under the dictatorship of the landlord and bourgeois classes. Confucius clamored for "reviving states that have been extinguished" in a vain attempt to raise up once more the toppled slave-owning aristocrats so that they might again wield state power and revive the state under the slavery system. Emulating Confucius in "subduing one's self and returning to propriety" in a vain attempt to "revive the states

that have been extinguished," Lin Piao wanted to revive the reactionary rule of the big landlord and bourgeois classes in China and turn the socialist new China into the semi-colonial, and semi-feudal old China.

The historical experience of the dictatorship of the proletariat shows that in the historical period of socialism, there are still classes, class contradictions and class struggle, there is the danger of capitalist restoration and there is the threat of subversion and aggression from imperialism and social-imperialism. The role of the dictatorship of the proletariat is to suppress the counter-revolutionary sabotage and restoration of the reactionary classes and reactionaries at home and to guard against aggression and subversion from enemies abroad. If this is not done, the power seized by the proletariat would be lost,the reactionaries at home and abroad would practice restoration in China and the revolutionary people would suffer. Because of this, our task is to keep on consolidating and strengthening the proletarian dictatorship. This is the fundamental demand of the basic line of the Party as well as a fundamental guarantee against capitalist restoration.

Lin Piao and his sworn followers were most afraid of the struggle waged by the proletariat against the bourgeoisie and most afraid of the proletarian dictatorship. Because of this, they cursed the proletarian dictatorship as "tyranny." The more ferociously the enemies berated us, the more they show that we have done the right thing.

For the sake of attacking the proletariat, Lin Piao and company also talked nonsense about the need to practice "true socialism." We hold that the fundamental criterion for distinguishing whether socialism is true or false lies in its class content, that is, whether political power is in the hands of the proletariat or the bourgeoisie, whether Marxism or revisionism is practiced and whether the socialist road or the capitalist road is taken. What kind of trash is what Lin Piao and company called "true socialism"? Please look: In the "true socialist" state which they vainly attempted to bring about, the renegade and traitor Lin Piao would become the "head of state," the ogres and monsters would "all be emancipated politically without exception," and the landlord and bourgeois classes would be permitted to "live in peace and work in contentment." This kind of so-called "true socialism" is simon-pure capitalism.

Chairman Mao pointed out long ago: "Our state system of people's democratic dictatorship is an effective weapon for protecting the fruits of victory of the people's revolution and opposing the conspiracy of restoration of enemies at home and abroad. We must grasp firmly this weapon." Lin Piao and the small handful of class enemies he represented vainly attempted to translate their hope of restoration into action, and we must exercise revolutionary dictatorship over them. We must make use of this "magic weapon" of proletarian dictatorship to smash completely the dream of "reviving states that have been extinguished" of Lin Piao and company.

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Lay Bare Lin Piao's Ambition To "Restoring Families Whose Line of Succession Has Been Broken"

by

Hao Sung-shu (郝松树), a squad leader

Engels said: "Up till now all revolutions have been revolutions for protecting one system of ownership in opposition to another system of ownership." (Selected Works of Marx and Engels: Vol. IV, pp. 110-111) In the past few decades,under the wise and able leadership of the Party and Chairman Mao, the Chinese people have carried out an arduous and noteworthy struggle, won victory in the revolution, consummated the socialist transformation of the system of ownership of means of production in agriculture, handicraft industry and capitalist commerce and industry, set up the socialist system of ownership of means of production, and transformed the poor and backward semi-colonial and semi-feudal old China into the socialist new China with its initial prosperity.

For the sake of realizing his reactionary political program of "subdue one's self and return to propriety," Lin Piao, this agent of the landlord and bourgeois classes, followed the example of Confucius, and tried "to restore families whose line of succession has been broken." In "restoring families whose line of succession has been broken," Confucius actually sought to restore politically and economically the interrupted hereditary privileged positions of the slave-owning aristocrats. He essentially tried to wipe out the newly emerging feudal system of ownership and restore the system of ownership of the slave-owners. In "restoring families whose line of succession has been broken," Lin Piao fundamentally wanted to change the basic line and policies of the Party, "restore" to the already toppled landlord and bourgeois classes the "line of succession that has been broken," and restore once more the already reformed old system which reflected the interests of the exploiting classes and was no longer suited to the socialist economic base. In the final analysis, this was an attempt to overthrow the socialist system of ownership by the whole people and the system of collective ownership, and restore the system of individual ownership of the landlord and bourgeois classes.

In the counter-revolutionary plan for an armed coup d'etat entitled "Outline of Project '571'," Lin Piao made a most vicious attack on our socialist system and vilified the flourishing and developing national economy in China as "stagnant and making no progress" and the increasingly better life with working people running things and acting as their own masters as "a wealthy country with poverty-stricken people." All in all, he painted the excellent situation in our country all black, for no other reason except to prove that the socialist system of ownership was not as good as the capitalist system of ownership. Actually, what Lin Piao called "stagnant" meant inability to develop the capitalist economy. What Lin Piao called "poverty-stricken people" meant that the landlord and bourgeois classes could no longer lead a life of debauchery and luxury. These attacks and slanders of Lin Piao which juggled black and white fully showed that in longing for "restoring families whose line of succession has been

broken" he actually wanted to restore the system of ownership of the landlord and bourgeois classes.

Our working people deeply understand that the semi-colonial and semi-feudal society based on the system of ownership of the landlord and bourgeois classes was a "paradise" on earth for the landlord and bourgeois classes, but a "hell" on earth to the proletariat and the working people. Why were the landlords and bourgeoisie so rich and the working people so poor in the old society? This was because the state apparatus and means of production were in the hands of the landlord and bourgeois classes. The landlord and bourgeois classes, relied on the political power and means of production in their hands, such as land and machinery, to exploit at will the labor of the working people. Relying on such exploitation they became rich, and the working people, suffering from such exploitation, became poor.

The "Communist Manifesto" pointed out: "The proletariat will use its political supremacy to wrest, by degrees, all capital from the bourgeoisie, to centralize all instruments of production in the hands of the state, i.e., of the proletariat organized as the ruling class; and to increase the total of productive forces as rapidly as possible." The means of production in the hands of a class determines the domination of that particular class. The socialist system of ownership has been won by our numerous martyrs with their own blood, and it is a source of blessings to us working people. We must defend, consolidate and develop the socialist system of ownership and absolutely never permit the restoration of the system of ownership of the landlord and bourgeois classes in China.

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Expose Lin Piao's Conspiracy for "Calling to Office Those Who Have Fallen into Obscurity"

by

squad leader Hu Hsing-p'ei (胡兴培) and fighter Yüeh Hsi-hsin (岳喜新)

Chairman Mao teaches us: "All the experience the Chinese people have accumulated through several decades teaches us to enforce the people's democratic dictatorship, that is, to deprive the reactionaries of the right to speak and let the people alone have that right." The reactionary slogan of "calling to office those who have fallen into obscurity" sounded by Confucius who lived more than 2,000 years ago was a vain attempt to build up once again, in the period of great social upheaval which witnessed the transition of the slavery system to the feudal system, those downfallen slave-owners who were on the verge of destruction, and to let them mount the stage again and restore the system of slavery. From this, it can be seen that Confucius' "calling to office those who have fallen into obscurity" had a clearcut class nature.

Emulating Confucius in "subduing one's self and returning to propriety," Lin Piao also wanted to act in accordance with the reactionary political call for "calling to office those who have fallen into obscurity." According to his own interpretation, it was for "emancipating politically without exception" the enemies to the proletarian dictatorship. This meant emancipating the landlords, rich peasants, reactionaries, bad elements and Rightists, and letting their agents such as Wang Ming, Liu Shao-ch'i and their ilk take the stage once again. Like Confucius, the motive of Lin Piao in "calling to office those who have fallen into obscurity" also had a clearcut class nature.

Lin Piao was an agent of the landlord and bourgeois classes who had wormed his way into our Party, and he represented collectively the interests of the landlords, rich peasants, reactionaries, bad elements and Rightists. As is known to everybody, the victory of the proletarian revolution in China has completely changed the positions of the rulers and the ruled in the old semi-colonial and semi-feudal country. Those big landlords and bourgeoisie who formerly used to ride roughshod over the heads of the people have been toppled and have become the target of the proletarian dictatorship. The working people,who formerly were trampled underfoot by the big landlords and bourgeoisie, have risen on their feet and became the masters of the state and society. This to the working people is an especially joyful event. However, to Lin Piao, who represented the interests of the exploiting classes, this was something intolerable. Under the leadership of the Party, the working people have reversed once more the history which had been turned upside down. Lin Piao dreamt of turning upside down again the history which had been set right.

Lin Piao was a traitor. Therefore he also reflected collectively the interests of imperialism, revisionism and reaction. When Wang Ming, who defected to Soviet revisionism and whose death could not expiate all his crimes, was criticized by the revolutionary people, Lin Piao expressed the opinion that the "struggle has gone too far" and "gotten out of control." When the Soviet revisionist social-imperialists dreamed of turning our country into their colony, and were "opposed" by us,Lin Piao stood up in their defense and thought that we had "gone too far" and "abused them beyond the limits."

We must heighten our vigilance against and strengthen our dictatorship over these enemies to socialism and the working people "who have fallen into obscurity," and can never practice "benevolent rule." "They are allowed only to behave themselves but not to be unruly in word or deed. If they speak or act in an unruly way, they will be promptly stopped and punished."

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The Wheel of History Cannot Be Turned Back

by

Fighter Li Wen-hsiang (李文祥)

Chairman Mao teaches us: "The socialist system will eventually replace the capitalist system; this is an objective law independent of man's will."

All reactionary, downfallen classes are always unwilling to take their defeat lying down, and they always put up a last-ditch and attempt to change this objective law with their will. As a result, they are defeated one after another. Confucius, who lived more than 2,000 years ago, stubbornly took the stand of the reactionary downfallen slave-owning aristocrats and opposed the newly emerging feudal forces. Hoisting his tattered banner of "subdue one's self and return to propriety" he clamored loudly for "reviving states that have been estinguished restoring families whose line of succession has been broken, and calling to office those who have fallen into obscurity." Eventually, things did not turn out as he had expected. He was unable to save the slavery system from complete destruction, and went with his granite head to see Duke Chou in the nether world.

Taking the stand on the toppled landlord and bourgeois classes, the renegade and traitor Lin Piao opposed the proletarian dictatorship and the socialist revolution. Emulating Confucius, he continued to wave the tattered banner of "subdue one's self and return to propriety" and also tried to "revive states that have been extinguished, restore families whose line of succession has been broken, and call to office those who have fallen into obscurity" in a vain attempt to change fundamentally the basic line and policies of the Party and drag our country back once again onto the old semi-colonial and semi-feudal road, so that the "state" of the landlord and bourgeois classes could be restored in China. As a result, he suffered a more pitiful fate than Confucius. The "celestial horse" which was "flying in the sky" plummeted to earth and became a dead horse. He suffered an ignominous end by being crushed to bits and was consigned to the garbage pile of history.

"The wheel of history cannot be turned back." The triumph of new things over moribund things, the triumph of the advanced over the backward and the triumph of light over darkness, is the fundamental principle of Marxism. The era we live in is that of imperialism and proletarian revolution. The proletariat certainly can overthrow completely the bourgeoisie and all exploiting classes. The proletarian dictatorship will certainly supersede the bourgeois dictatorship, and socialism will certainly triumph over capitalism. This is an irrevocable objective law. We must firmly believe in this fundamental principle of Marxism, firmly take the stand of proletarian revolution, resolutely stand for progress and against retrogression, for revolution and against restoration. We must deeply and

thoroughly criticize the "subdue one's self and return to propriety" advocated by Confucius and Lin Piao, and definitely must not permit the wild ambition of "reviving states that have been extinguished, restoring families whose line of succession has been broken, and calling to office those who have fallen into obscurity" of Lin Piao and his sworn confederates to get anywhere.

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SELF-RELIANCE

Shanghai Industrial Company Writes on Self-Reliance

(NCNA-English Peking, Jun. 28, 1974)

the woolen knitwear mills under the shanghai woolen and linen fabrics company have achieved automation or semi-automation during the great proletarian cultural revolution. they turned out 52 per cent more woolen knitwear last year than in 1966, while labour intensity was greatly lightened.

one mill recently completed an electronic group controlled knitting workshop, the first of its kind in china.

"the success is attributable to chairman mao's revolutionary line, the revolutionary spirit of self-reliance and the tremendous creativeness of the workers," says the communist party committee of the company in an article that appears in the current issue of the "red flag" journal.

the article recalls that most of the woolen knitwear mills in old shanghai were small and poorly equipped. technical transformation was carried out after liberation, but much work remained to be done by hand until the great proletarian cultural revolution, which brought the workers' ingenuity into full play. supported by the company party committee, the workers set out to turn the old machines into electronically-controlled ones.

this was something they had never done. some people suggested importing foreign technique. but the workers said: "why shouldn't we chinese workers make them by ourselves? so long as we have revolutionary spirit, we will surely be successful." in this spirit, the no. 16 mill soon trial-produced a semi-automatic photo-electric control flat knitting machine with indigenous methods and the no. 8 mill made another that was fitted with a numerical control device. these initial successes increased the confidence of both the leading cadres and the workers.

"the workers, armed with mao tsetung thought, can learn through practice things they don't know," the article points out. eighty per cent of the workers of the no. 9 mill are middle-aged women with limited education. however, they learned fundamentals of electronics in the course of practice. 18 of them assembled electronic-control devices in a month.

without special equipment, the workers used existing machine tools to turn out the parts needed. a young worker evolved a new and simple device to replace photoelectric cells they then did not have.

"to be self-reliant, we must enthusiastically support the initiative of the workers," the company party committee says in the article. after the no. 16 mill succeeded in transforming knitting machines, workers from other mills promptly went to learn from its experience. the company party committee warmly supported it. within five months 14 mills automated or semi-automated their work processes and equipped half the flat knitting machines with electronic-control devices.

"to bring up a contingent of technicians from among the workers is an important guarantee for implementing the principle of independence and self-reliance," the article says. through short-term training classes the company has so far trained 450 electronic technicians, who in turn taught electronic know-how to other workers. a technical force has thus taken shape and played a major role in the technical transformation.

the article says: "socialist cooperation among various trades, an indication of the superiority of the socialist system, has facilitated implementation of the principle of independence and self-reliance." workers of other trades helped woolen knitwear mills tackle key technical problems or make machine parts for the transformation.

the article says: experience over the past few years shows that to be self-reliant, we must rely on the strength of the masses. chairman mao's principle of maintaining independence and keeping the initiative in our own hands and relying on our own efforts is based on the materialist concept of history. it means that we must have faith in and rely on the masses of the workers. liu shao-chi, lin piao and their like preached the doctrine of trailing behind at a snail's pace and the slavish comprador philosophy because they, proceeding from the reactionary idealist concept of history, had no faith in the inexhaustible wisdom and strength of the chinese working people."

MODEL COMMUNISTS

Communist Party Members of Minority Nationalities Exemplary in Revolution and Construction

(NCNA-English Kunming, Jun. 27, 1974)

the chinese communist party committee of the kungshan tulung-nu autonomous county in southwest china's yunnan province has actively trained outstanding elements among the minority peoples and absorbed many of them into the party since the start of the great proletarian cultural revolution. they are playing an exemplary role in the socialist revolution and construction in that border area.

minority peoples account for 94 per cent of the county's population. most of them are tulungs and nus. there are also people of lisu, tibetan, nahsi and pai nationalities.

during the cultural revolution and the movement to criticize lin piao and rectify the style of work, the county party committee roundly criticized the counter-revolutionary crimes of liu shao-chi, lin piao and company in sabotaging party building in national minority areas. it made conscious efforts to expand the party organizations among the minority peoples by absorbing into the party those who are highly aware of class struggle and the two-line struggle and are full of revolutionary vigour. more than 280 people of minority nationalities have become party members in recent years, exceeding the county's party membership before the cultural revolution. minority people now make up 72 per cent of the total number of party members in the county. tulung is one of china's smallest nationalities, but it has 57 party members.

party organizations at all levels in the county pay great attention to educating the applicants for party membership in the long-range goal of communism and do their best to train them into vanguard fighters of the proletariat. tseng kuo-liang, a cadre of tulung nationality, was a slave before liberation, like his father and grandfather. they all suffered from cruel oppression and exploitation at that time. the commune party committee sent tseng kuo-liang to a series of study classes to learn marxism-leninism-mao tsetung thought so that he could mature faster. a leading member of the committee taught him about class, class struggle and the character and tasks of the communist party. as a result of more than two years of meticulous education, tseng kuo-liang qualified for membership and was admitted into the communist party in 1971. not long ago, the commune party committee sent him to study at the yunnan institute for nationalities.

chin mei-ying, a girl book-keeper of lisu nationality at the talati production team of the tzukai commune, is full

of revolutionary enthusiasm and is daring to break with conventions. the party organization helped her politically and ideologically and guided her in her studies so as to raise her consciousness of class struggle and two-line struggle. chin mei-ying assiduously studied marxist-leninist works and took the lead in criticizing revisionism. after becoming a party member, she was sent last year to work in a less advanced production team. there she modestly learned from the old cadres, carried out the party's policies to the letter and brought into play the commune members' enthusiasm for socialism. the team made big headway in both revolution and production. the local poor and lower-middle peasants hold chin mei-ying in high regard.

one hundred and fortytwo new party members have been elected to leading bodies at the county, commune and production brigade levels. sixteen of them are serving as brigade party branch secretaries or deputy secretaries. these new party members are very active in the three great revolutionary movements of class struggle, the struggle for production and scientific experiment. they earnestly implement chairman mao's revolutionary line and policies and have become part of the backbone force in the border area's socialist revolution and construction.

lo shih-hsiang, an educated youth of nu nationality, was elected to lead a brigade party branch after joining the party. he took firm hold of class struggle and the struggle between the two roads and led the local peasants in transforming nature. soon his brigade became a pace-setter in the county in learning from the nationally-renowned tachai brigade. the young secretary has worked with added vigour in the current movement to criticize lin piao and confucius. he and the commune members of different nationalities sharply condemned lin piao for his crimes of trying to restore capitalism by parroting confucius' "restrain oneself and return to the rites". the brigade is now a scene of brisk activities in both revolution and production.

RUSTICATION OF EDUCATED YOUTH

Jen-min Jih-pao Report on Fine Way to Settle Educated Young People in Countryside

(NCNA-English Peking, Jun. 27, 1974)

the "people's daily" recently frontpaged a report on how chuchou city of central china's hunan province has settled educated young people in groups in the countryside. an accompanying commentary says that the city's experience shows that "the settling of educated young people in the countryside, a new socialist thing, has bright prospects". a summary of the report follows:

in line with chairman mao's great directive "it is highly necessary for young people with education to go to the countryside to be re-educated by the poor and lower-middle peasants", chuchou, a rising industrial city, has in the last two years settled more than 8,000 educated young people in groups on commune-run crop, forestry and tea farms on its outskirts. this pioneering undertaking is warmly welcomed by the workers, peasants and educated young people.

every factory in chuchou has established links with a particular commune or production brigade in an effort to support agriculture. as industry grows, the number of schools for workers' children increases. they now account for well over half the number of schools in the city. some factories in 1971 began to settle children of their workers in the communes they have special links with.

most of the 134,000 hectares of hilly land on the city's rural area remained unreclaimed until a vigorous mass movement to learn from tachai, national agricultural pace-setter, was launched during the great proletarian cultural revolution. the rural communes set up more than 400 crop, forestry and tea farms in hilly areas. these farms need young people with education.

the chuchou municipal committee of the chinese communist party raised its consciousness of the struggle between the two lines during the great movement to criticize lin piao and rectify the style of work. it came to recognize more clearly that the settling of educated young people in the countryside was a component of the great socialist revolution and an issue of important bearing on the whole party and the entire people. they realized that they could do the work well only by bringing into full play the revolutionary initiative of the townspeople and that of the peasants. in the light of local conditions and complying with the desire of the people in town and countryside, the municipal party committee decided to settle educated young people in groups on commune-run farms, and mapped out an overall plan for the work. big factories

have links with one or more communes and small factories with one commune or one production brigade under a commune. party and government offices and institutions of culture, education, medicine, finance and commerce also have hook-ups with communes.

the city's middle-school graduates are now working on 276 commune- or brigade-run farms. a long-term plan for settling educated young people has been worked out for 1974-80.

factories send cadres to take charge of the young people's study, work and life. the cadres take part in the work of commune party committees or brigade party branches. they regularly go back to factories to report on the progress of the educated young people in the three revolutionary movements of class struggle, the struggle for production and scientific experiment. they also brief the commune party committees or brigade party branches on their work. in this way, the local communes and factories combine to do a good job in educating the young people and strengthening the links between industry and agriculture.

about one-third of the labour force of these farms is made up of local poor and lower-middle peasants. they help educate the young people in class struggle and guide them in production. they pledged to train the young people to be good successors to the revolutionary cause.

these farms are indeed big schools. the young people spend two hours a day on political study and the study of general knowledge. on some farms, half a day or a full day is set aside each week for study. many young people make copious notes on marxist study and criticism of revisionism. they engage in sports and militia training. they also create and perform theatrical items in their spare time.

an active force in agricultural transformation, the educated young people, along with the local peasants, have since last year reclaimed 8,000 hectares of land for growing timber and fruit trees, established 21,000 hectares of sapling nurseries and bases for growing industrial crops. they have formed scientific groups to experiment with fir tree cultivation, orange grafting, soil improvement and paddy field pest control.

the young people have matured politically in the countryside. twelve have joined the communist party, and 791, the communist youth league. and 492 are on leading bodies in communes, production brigades or teams.

altogether 957 new rooms were built in less than eight months last year to accommodate the young people. now 95 per cent of them are living in new houses. there are dining halls, bath rooms and clubs on the farms and some settlements have electricity and running water. the young people breed pigs, chickens and ducks and raise fish to diversify their economy. they also have vegetable plots. they are now self-sufficient in such food.

the cooperative medical service run by production brigades looks after the health of the young people. factory clinics help train barefoot doctors and some farms grow medicinal herbs themselves.

the farms have libraries with more than 20,000 books, including works by marx, engels, lenin and stalin and chairman mao's works. some of the books are gifts from factory trade unions or communist youth league committees.

the young people have a warm love for the new socialist countryside. they act as a link between city and countryside. when peasants go to city they go to factories or call at homes of these young people. when urban cadres and workers go to the countryside on holidays, they visit poor and lower-middle peasants and their own children. when there are farm machines out of order they help repair them on the spot. a kith-and-kin relationship has been formed between workers and peasants.

the chuchou chemical works last year produced 5,000 tons more chemical fertilizer for the countryside. when paddies in the huanglung people's commune were plagued by an insect pest, the chuchou power plant sent seven electricians to help install 300 black light lamps to kill the insects. the city sent more than 20,000 workers and government cadres to the countryside to help harvest wheat and transplant early rice last summer. groups were dispatched to help villagers repair farm machines and train agro-technicians. moreover, some factories regularly send film projecting teams or art troupes to the countryside.

with the help of the city, farm mechanization progressed at a faster pace. all 35 communes in the city's rural area have farm machine repair works and trucks, and all production brigades are connected by motor roads. last year, the city's rural area sold to the state 36 per cent more surplus grain, over 100 per cent more eggs, 35 per cent more fish, 700 per cent more water melons and 1,500 per cent more orange than in 1972.

BAREFOOT DOCTORS

How I Work as a Barefoot Doctor?--An Interview with Wang Kuei-chen, One of China's First Barefoot Doctors

(NCNA-English Shanghai, Jun. 27, 1974)

thirty-year-old wang kuei-chen, one of china's first barefoot doctors is now in charge of the medical and health work for 30,000 members of the chiangchen people's commune in chuansha county on the outskirts of shanghai. a member of this commune, she still carries on her work as a barefoot doctor and is also the commune's deputy party secretary, a post to which she was chosen in the great proletarian cultural revolution.

the chiangchen commune has a clinic with a staff of some 60 members, including 28 doctors of western and traditional chinese medicine, eleven pharmacists and analysts and other personnel doing nursing and anti-epidemic work. apart from these, its 21 production brigades have 71 barefoot doctors.

barefoot doctors are peasant medical workers chosen from among commune members who, after short-term training, are responsible for protecting the health of members of their own production brigades while continuing to take part in collective production labour. this term, now used throughout china, originated in the chiangchen commune when its members began affectionately addressing their peasant medical workers in this way.

wang kuei-chen has been a barefoot doctor for nine years. in may this year, she attended the 27th world health assembly at geneva as a representative of china's barefoot doctors. in the year, she spends one third of her time doing farm work with commune members in the fields, carrying a medical kit with her to give medical treatment when needed, and explaining hygienic measures to them during work breaks. another third of her time she uses to make medical rounds in the villages; the other third she devotes to duty in the brigade health station.

in the past nine years she has acquired the necessary medical skills for her work through practice and various kinds of short-term training. this includes the winter course given by the commune clinic, guidance from visiting urban medical teams and from doctors of the commune clinic during their regular visits to the production brigade, study in the academy of traditional chinese medicine in peking and in shanghai hospitals. she is now able to use more than 200 medicinal herbs and can apply some 100 prescriptions. combining western and traditional chinese medicine, she can diagnose and treat common or recurrent local ailments.

wang kuei-chen told hsinhua about her work as a barefoot doctor: "peasants account for 80 per cent of the chinese population. to solve the problem of protecting the health of six hundred million peasants it is necessary to gear the professional medical workers to the needs of the countryside and also to rely on the resources of the peasants themselves. although we barefoot doctors have not attained great proficiency, because we live among the peasants we understand rural conditions and the needs of the peasants. we continue to improve our skills year after year. when we meet up with difficult cases, we can apply for help to the commune and county doctors. the important thing is to regard the peasant patients as our kinfolk and do everything we can to serve them well."

wang kuei-chen was born in the family of a poor carpenter. she keeps firmly in mind how the working people suffered from oppression and the shortage of doctors and medicine in the old society. before liberation, her mother was forced to work in the cotton fields of a rich peasant, even when pregnant and approaching the time of childbirth. she had to deliver and wrap up her baby on her own in a thatched hut. one of wang kuei-chen's elder sisters died of tetanus shortly after birth. an elder brother died of epidemic encephalitis at the age of six.

in 1965, chairman mao issued a call: "in medical and health work, put the stress on the rural areas". the state gave priority to the supply of medical apparatus and medicines to the countryside. large numbers of doctors went to work in the rural areas; county hospitals and commune clinics reinforced their staff and equipment. meanwhile more medical workers not divorced from productive labour were trained from among the peasants. wang kuei-chen, a primary school graduate and secretary of the communist youth league branch of the takou brigade, was chosen by the poor and lower-middle peasants to study to become a barefoot doctor.

"the first lesson in our training class was given not by a medical specialist, but by an old peasant. he recalled how peasants in old china suffered from lack of doctors and medicines; this steeled our determination to do our work well. i began my work as a barefoot doctor after four months' training. when i took up a syringe, cadres and old poor peasants in our brigade eagerly extended their arms, offering to let me practise on them. when i began to make medical rounds they accompanied me, going from village to village by my side. this gave me great encouragement," wang kuei-chen said.

one night wang kuei-chen made a house call to treat a ten-year-old boy suffering from acute gastro-enteritis. she did not have the required medicine with her. the boy's mother was nursing an infant and confined to the house. without hesitation, the barefoot doctor herself carried the sick boy to the commune clinic one and half kilometres

away. wang kuei-chen left the clinic for home at dawn only after the boy had taken a turn for the better.

an old woman suffering from chronic gastro-enteritis had been to the doctor several times but was not recovering. chairman mao's teachings on whole-hearted service to the people and the example of doctor norman bethune, who made light of travelling thousands of miles to help the chinese revolution, strengthened wang kuei-chen's resolve to cure the old woman.

she went to visit the old woman frequently and tried various methods of treatment. she did everything for the old woman that she could not do for herself. wang kuei-chen also encouraged the old woman to retain confidence. after a month, the old woman began to recover. the old woman calls the barefoot doctor "my daughter". "i thank chairman mao who has brought forth good barefoot doctors like you," she says.

wang kuei-chen understands that the revolution in medical and health work in the countryside must rely on the peasants' enthusiasm and support and that things won't go without the mass movement.

the health station of the takou production brigade has four barefoot doctors to serve the 1,600 local members. they go among the commune members to spread knowledge of hygiene and to tell them of the importance of prevention.

the production brigade has made health cards registering all the people including young and old, and preventive vaccinations are made systematically. a woman barefoot doctor is in charge of women's and children's health and the birth control work.

there are many wells in the production brigade, averaging one for every seven households. these wells are cleaned twice a year, and regularly disinfected. drinking water has been made safe in the area.

in the busy farm seasons, the barefoot doctors carry drinking water to the fields for the commune members. they also see to it that the villagers clean out the animal-sheds and toilets and regularly dispose of night soil.

the production brigades of the commune have established a medical co-operative system. commune members pay into the co-operative medical fund one yuan per person per year. the production teams under the brigades provide an additional sum from public welfare funds of two yuan per person. this money goes to maintain the brigade health stations and cover the cost of treatment and medicines. other than this contribution, commume members pay no medical fees at all.

every brigade has its own herb garden and dispensary. the brigade's health station collects and plants medicinal

herbs and prepares medicines for its own use, plus traditional chinese and western medicines allocated by the commune clinic.

wang kuei-chen said: "we do our utmost to provide effective medical treatment for the commune members at a nominal fee. commune members have helped the health station collect herbs and frequently recommend effective folk remedies. by relying on its own resources the commune has consolidated the system of barefoot doctors and co-operative medical service."

she concluded: "imperialism once spread the slander that we chinese people were the sick men of east asia. the exploiting classes spread the nonsense that the working people did not have good hygienic habits. however, under the leadership of chairman mao and the communist party, we have immeasurably improved the health work in the rural areas by relying on the masses and our own efforts."

IRRIGATION PROJECTS

Four Irrigation Projects Completed on Outskirts of Northeast China City

(NCNA-English Shenyang, Jun. 27, 1974)

four irrigation projects were completed on the outskirts of shenyang, an industrial city in northeast china. these projects have brought irrigation to 8,000 hectares of farmland. and when all the subsidiary projects are completed, the area under irrigation will reach 16,700 hectares.

these projects lead in water from the hun and liao rivers. their trunk canals, totalling 100 kilometres in length, involved 300 million cubic metres of earthwork.

local people started to build 294 projects including pumping stations, sluice gates, aqueducts, inverted siphons and culverts last winter. the cold weather and the frozen earth added difficulties to their work. but they criticized lin piao's reactionary idealist view that history was made by heroes, and stepped up construction. thanks to the joint efforts of cadres and the masses, the four irrigation projects were completed in just six months.

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* FOREIGN RELATIONS *
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CHINA AND ALBANIA

Chinese Cycling Team Leaves Tirana for Home

(NCNA-English Tirana, Jun. 27, 1974)

the chinese cycling team left here for home yesterday after winding up its friendly visit in albania.

during its stay in albania, the chinese team had joint training with the albanian cycling team and held friendly competitions with it. the chinese sportsmen also visited tirana, gjirokastra, shkodra and other districts and were warmly welcomed by albanian comrades-in-arms.

xhafer spahiu, vice-chairman of the council of ministers, received the chinese team here on june 21 in a very cordial and friendly atmosphere.

the albanian commission of physical culture and sports and chinese ambassador to albania liu chen-hua gave receptions in honour of the team at the end of its visit in the country.

Chiang Ching, Chen Hsi-lien, Chi Teng-kuei Attend Albanian Ensemble's Performance

(NCNA-English Peking, Jun. 28, 1974)

chiang ching, chen hsi-lien and chi teng-kuei, members of the political bureau of the central committee of the communist party of china, saw a performance by the albanian national folk song and dance ensemble here tonight.

tonight's was the fourth show given by the visiting ensemble in peking. thunderous applause erupted in the hall when the chinese leaders entered the theatre together with pali karafili, leader of the albanian ensemble, and behar shtylla, albanian ambassador to china, and his wife.

during the interval, comrades chiang ching, chen hsi-lien and chi teng-kuei met and had a very cordial and friendly conversation with leading members of the visiting ensemble as well as its art director, dance trainer and principal artists.

at the end of the performance, the chinese leaders mounted the stage amidst cheers of "enver-mao tsetung" and "mao tsetung-enver". they warmly shook hands with the albanian artists to congratulate them on their successful performance and presented them with a basket of flowers.

among those attending the performance tonight were also chiao kuan-hua, yu hui-yung, hao liang, wang hai-jung, lin lin, liu hsi-lin, tien tseng-pei, tang wen-sheng and chang han-chih.

CHINA AND GABON

Gabonese Acting President Receives Chinese Charge d'Affaires

(NCNA-English Peking, Jun. 27, 1974)

jean-stanislas migolet, acting president of the gabon republic, yesterday received and had a friendly talk with chu kuang-hai, charge d'affaires ad interim of the chinese embassy in gabon, according to a report from libreville.

Members of Goodwill Mission from Gabon Republic Arrive in Peking

(NCNA-English Peking, Jun. 28, 1974)

part of a goodwill mission from the gabon republic flew into peking this evening. it includes madame dokwatsegue, wife of the minister delegate to the presidency of the republic in charge of foreign affairs and cooperation; and jean-felix adande, secretary general of the ministry at the presidency of the republic in charge of foreign affairs and cooperation.

they were greeted at the airport by ho ying, vice-foreign minister, hsu han-ping, wife of foreign minister chi peng-fei, and leading members of departments concerned ho kung-kai, chu chuan-hsien and yen chia-hua.

CHINA AND GUYANA

Guyana Prime Minister Receives Chinese Ambassador

(NCNA-English Georgetown, Jun. 26, 1974)

linden forbes burnham, prime minister of guyana, received at his residence this morning wang chan-yuan, chinese ambassador to guyana and had a cordial and friendly talk with him.

CHINA AND ISLAMIC CONFERENCE

Jen-min Jih-pao Comments on Just Demand of Fifth Islamic Foreign Ministers Conference

(NCNA-English Peking, Jun. 28, 1974)

"a just demand" is the title of an article by the "people's daily" commentator carried in the paper today.

the article reads:

the fifth islamic foreign ministers conference concluded in kuala lumpur on june 25. acting on the proposal of pakistan, the conference unanimously adopted a resolution which calls on all countries possessing nuclear weapons not to use nuclear weapons against any non nuclear weapon countries. besides, the conference adopted other resolutions expressing support for the struggle of the arab and palestinian people, condemnation of israel's aggression, backing of the liberation movements in africa and demand for closer ties between the islamic conference and the organization of african unity. these resolutions reflect the common aspirations of all islamic countries, and are of great importance to safeguarding the sovereignty and independence of non nuclear weapon countries, opposing nuclear threat and blackmail and strengthening unity and mutual support among the people of the third world countries. the chinese government and people congratulate the islamic foreign ministers conference on its successes.

prevention of nuclear war, removal of nuclear threat and complete prohibition and thorough destruction of nuclear weapons are a matter of great importance affecting the peace and security of all countries in the world. there are always two opposite attitudes towards the matter. in order to defend state sovereignty, independence, peace and security, the people of all countries the world

over oppose the superpower policy of nuclear blackmail and threat, stand for the complete prohibition and thorough destruction of nuclear weapons, and call upon all countries possessing nuclear weapons, first of all, the two superpowers, the united states and the soviet union, not to use nuclear weapons against any non nuclear weapon countries. in defiance of the just demand of the people of all countries, the superpowers are intensifying their nuclear arms expansion and war preparations and stock piling more nuclear weapons. they obdurately refuse to undertake the obligation of not to use nuclear weapons against non nuclear weapon countries and persist in the policy of carrying out nuclear blackmail and threat against other countries. harbouring the ambition to become a sub-superpower, a certain country, though not a superpower, is engaged in arms expansion and war preparations and even resorts to nuclear blackmail and threat to realize its expansionist designs.

the pakistan government and people have always opposed any aggression and threat from outside. after the recent india's nuclear blast, prime minister z.a. bhutto declared in the pakistan national assembly: "it is out of the question" for pakistan "to submit to the nuclear blackmail of india". the solemn stand of the pakistan government expressing the pakistan people's unwavering determination to defend state sovereignty and independence in defiance of brute force has won sympathy and support from many countries.

the resolution of the fifth islamic foreign ministers conference taking note of the fact "that on may 18, 1974, india exploded a nuclear device", declares "the firm support of the member countries of the islamic conference to the political independence, territorial integrity and state sovereignty of non nuclear weapon states against nuclear threat", and calls upon all nuclear weapon states not to use or threaten to use nuclear weapons against any non nuclear weapon states. this resolution is an effective exposure of the superpowers which are pursuing the policy of nuclear blackmail and the country which entertains expansionist ambitions.

the chinese government and people firmly support the just struggle of pakistan and other countries for national independence and state sovereignty, and against aggression and intervention from outside, including against nuclear blackmail and threat. the consistent position of the chinese government is that nuclear weapons should be completely prohibited and thoroughly destroyed and that, as the first step, the countries possessing nuclear weapons should undertake the obligation not to be the first to use nuclear weapons, pledging in particular not to use them against non nuclear weapon countries and nuclear weapon free zones. the chinese government declares on many occasions that at no time and under no circumstances will china be the first to use nuclear weapons. we hold that no policy of

nuclear blackmail and threat of any country can cow the people of various countries. countries which try to carry out expansion and aggression by resorting to nuclear blackmail policy, will only be lifting a rock to squash their own feet and will suffer disgraceful defeat.

CHINA AND ITALY

Chinese Ambassador to Italy Leaves Post for Home

(NCNA-English Rome, Jun. 26, 1974)

shen ping, chinese ambassador to italy, left here for home today after completion of his mission.

italian president giovanni leone received and had a friendly talk with ambassador shen ping on june 17.

aldo moro, foreign minister of italy, gave a farewell dinner on june 24 in the foreign ministry for the ambassador. toasting at the dinner, both foreign minister moro and ambassador shen ping wished further development of the relations between the two countries and the friendship between the two peoples.

ambassador shen ping held a farewell reception on the same evening. among the more than 300 guests present were minister without portfolio giuseppe lupis, minister of health and chairman of the italy-china economic and cultural exchange association vittorino colombo, director general of the foreign ministry roberto gaja and commander of the air force's central military region lieutenant-general giulio graziani, as well as other officials and friends of diverse circles. also present at the reception were diplomatic envoys of various countries and representatives of overseas chinese in italy.

ambassador shen ping was seen off at the rome airport today by officials of the italian foreign ministry and diplomatic envoys of various countries in italy.

CHINA AND KOREA

Korean People's Army Military Delegation Passes Through Urumchi on Way Home

(NCNA-English Urumchi, Jun. 27, 1974)

a military delegation of the korean people's army led by army general o jin u, chief of the k.p.a. general staff, arrived here yesterday morning on its way home from a visit abroad and left for home by special plane this morning.

upon its arrival and departure from urumchi, the delegation was greeted and seen off at the airport by yang yung, commander of the sinkiang units of the chinese people's liberation army, tsao ssu-ming, political commissar of the p.l.a. sinkiang units, ismayil aymat and ho lin-chao, secretaries of the sinkiang uighur autonomous regional committee of the chinese communist party, hsu kuo-hsien, first deputy commander of the p.l.a. sinkiang units, tsaotanofu, deputy political commissar of the p.l.a. sinkiang units, and yusufu tuerhhsun, vice-chairman of the urumchi municipal revolutionary committee.

army general o jin u and members of the delegation visited the tungfeng people's commune in urumchi county yesterday morning and were warmly received by the herdsmen of kazakh nationality. local militia and herdsmen entertained the visitors with an exhibition of shooting and horsemanship.

commander yang yung gave a banquet yesterday evening in honour of army general o jin u and all members of the delegation. the banquet proceeded in a cordial and friendly atmosphere. the banquet was followed by a programme of songs and dances performed by the propaganda team of the political department of the p.l.a. sinkiang units.

DPRK Military Delegation Leaves Peking

(NCNA-English Peking, Jun. 28, 1974)

a military delegation of the democratic people's republic of korea led by lieutenant general chang jong hwan, vice-minister of the people's armed forces, left peking by air this afternoon.

the delegation flew in here this morning on its way abroad. it was greeted at the airport by li ta, deputy chief of general staff of the chinese people's liberation army, chai cheng-wen, director of the foreign affairs bureau of the ministry of national defence; tanzanian ambassador to china r.s. wambura; and minister-counsellor

li jae pil, military attache sr. col. kang song chol and deputy military attaches lt. col. jang song bong and captain li sang u of the korean embassy in peking.

deputy chief of general staff li ta gave a luncheon in honour of the korean comrades.

CHINA AND LAOS

Prime Minister Phouma Receives Chinese Ambassador

(NCNA-English Vientiane, Jun. 27, 1974)

prince souvanna phouma, prime minister of the provisional national union government of laos, today received and had a friendly talk with kuo ying, ambassador extraordinary and plenipotentiary of the people's republic of china to the kingdom of laos, at the prime minister's office.

phoumi vongvichit, vice-premier and minister for foreign affairs of the provisional national union government of laos, met with the chinese ambassador on june 24.

CHINA AND NORWAY

Vice Foreign Minister Chiao Kuan-hua Meets Norwegian Guests

(NCNA-English Peking, Jun. 27, 1974)

chinese vice-foreign minister chiao kuan-hua this afternoon met and had a friendly conversation with members of the delegation of the foreign relations and constitutional committee of the norwegian storting (parliament) led by tor oftedal and lars korvald, chairman and vice-chairman of the committee.

present on the occasion were leading members of chinese departments concerned, including ko po-nien, wang pen-tso and ma chia-chun. norwegian ambassador to china per ravne was also on hand.

later, ko po-nien, vice-president of the chinese people's institute of foreign affairs, gave a dinner for the visitors. hsieh fu-min, member of the standing committee of the national people's congress, and leading members of departments concerned, as well as ambassador per ravne attended. the dinner proceeded in a friendly atmosphere.

the norwegian delegation arrived here yesterday on a friendly visit to china at the invitation of the chinese people's institute of foreign affairs.

Chinese NPC Vice Chairman Fetes Norwegian Delegation

(NCNA-English Peking, Jun. 28, 1974)

hsu hsiang-chien, vice-chairman of the standing committee of the national people's congress, gave a dinner this evening to welcome the delegation of the foreign relations and constitutional committee of the norwegian storting (parliament) with tor oftedal, chairman of the committee, as leader and lars korvald, vice-chairman of the committee, as deputy leader.

norwegian ambassador to china per ravne was present.

prior to the dinner, vice-chairman hsu hsiang-chien met and had a friendly talk with all members of the delegation.

in their toasts at the dinner, hsu hsiang-chien and tor oftedal expressed the hope that the friendship between the two peoples and the friendly relations of cooperation between the two countries would constantly develop.

on hand at the dinner were hsieh fu-min and wu hsin-yu, n.p.c. standing committee members, and ko po-nien, wang pen-tso and ma chia-chun, leading members of departments concerned.

CHINA AND PAKISTAN

China Gives Full and Resolute Support to Pakistan in Her Just Struggle, Says Pakistan Foreign Office Spokesman

(NCNA-English Rawalpindi, Jun. 27, 1974)

"china will continue to give full and resolute support to pakistan in her just struggle in defence of her national independence and state sovereignty against foreign aggression and interference, including that against nuclear threat and nuclear blackmail," declared the spokesman of the pakistan ministry of foreign affairs yesterday, according to an app report.

on the outcome of secretary of the pakistan ministry of foreign affairs agha shahi's recent visit to china, the spokesman said, "china has expressed her firm opposition to the attempt of any country to pursue expansionism by means of nuclear threat or nuclear blackmail. china has also reiterated her consistent position that nuclear weapons should be completely prohibited and thoroughly destroyed and, as a first step, countries possessing nuclear weapons should undertake the obligation not to be the first to use nuclear weapons, pledging in particular not to use them against non nuclear weapon countries and nuclear weapon free zones."

he added, "china will continue her efforts for the realization of this position and hopes that other nuclear countries will also undertake the above-mentioned obligation."

CHINA AND PERU

Chiao Kuan-hua, Huang Hua Fete Peruvian Permanent Representative to UN

(NCNA-English Peking, Jun. 27, 1974)

vice-foreign minister chiao kuan-hua and chinese permanent representative to the united nations huang hua feted and had a friendly conversation on june 25 with javier perez de cuellar, peruvian permanent representative to the u.n.

present on the occasion were peruvian ambassador to china eduardo valdez, korean ambassador to china hyun jun keuk, director an chih-yuan of the department of international organizations and conferences and treaty and law, and

deputy director chen teh-ho of the department of american and oceanian affairs of the chinese foreign ministry.

the peruvian guest arrived in peking from pyongyang on june 21 on a friendly visit at the invitation of the chinese foreign ministry and left peking by air yesterday.

CHINA AND SRI LANKA

Han Nien-lung, Yang Chi Meet Sri Lanka Youth Delegation

(NCNA-English Peking, Jun. 28, 1974)

chinese vice-foreign minister han nien-lung and vice-president of the chinese people's association for friendship with foreign countries yang chi this afternoon met and had a cordial and friendly conversation with the sri lanka youth delegation led by anura bandaranaike, chief organizer of the youth organization of the sri lanka freedom party.

later, yang chi hosted a dinner in honour of the visitors. there was much toasting of the constant growth of the friendship between the people and youth of china and sri lanka. sri lanka ambassador to china r.l.a.i. karannagoda and officials of the embassy also attended, as did leading members of chinese departments concerned yu chung-hao and chia hsueh-chien and youth representatives of the chinese capital.

the sri lanka delegation flew in here yesterday on a friendly visit at the invitation of the chinese people's association for friendship with foreign countries.

Sri Lanka Ambassador to China Gives Cocktail Party for Visiting "Cultural" Football Delegation

(NCNA-English Peking, Jun. 28, 1974)

sri lanka ambassador to china r.l.a.i. karannagoda gave a cocktail party here this afternoon on the occasion of the visit to china by the sri lanka "cultural" football delegation led by van twest.

among those attending were li ching-chuan, leading member of the all-china sports federation, li feng-lou, leading member of the chinese football association, chu tse, leading member of a department concerned, and chinese footballers.

the delegation will leave peking for northeast china's city of changchun tomorrow.

CHINA AND UGANDA

Uganda "Tigers" Football Team Leaves Peking for Home

(NCNA-English Peking, Jun. 27, 1974)

the uganda "tigers" football team led by g.w. kakome wound up its friendly visit to china and left here for home by air today.

while in china, the team toured peking, tientsin, tsinan, shanghai and nanking.

uganda ambassador to china w.s.k. matovu hosted a reception yesterday afternoon on the occasion of the team's visit to china. present were chao cheng-hung, leading member of the all-china sports federation, li feng-lou, leading member of the chinese football association, and jen chao, leading member of the peking municipal physical culture and sports commission, as well as chinese footballers.

CHINA AND US

Asian American Youth Travel Delegation in Peking

(NCNA-English Peking, Jun. 27, 1974)

ko po-nien, vice-president of the chinese people's institute of foreign affairs, met and had a friendly conversation this morning with members of the asian american youth travel delegation led by john kao.

present was yueh tai-heng, leading member of a department concerned.

the delegation arrived in peking on june 22 after visiting kwangchow, shanghai, sian and yenan. while in peking, it viewed a factory, a school and places of historical interest.

Comrades Chiang Ching, Chen Hsi-lien, Chi Teng-kuei Meet Dr. Yang Chen-ning

(NCNA-English Peking, Jun. 28, 1974)

comrades chiang ching, chen hsi-lien and chi teng-kuei met and had a very cordial talk with american physicist dr. yang chen-ning this afternoon, and then dined together with him.

present on the occasion were lo ching-chang, chien hsueh-sen, chiao kuan-hua, wang hai-jung, tang wen-sheng and chang han-chih.

dr. yang chen-ning saw the modern revolutionary dance dramas "children of the grassland" and "ode to yimeng" this evening in the company of comrades wu teh and liu ching-tang.

Wang Hung-wen, Yeh Chien-ying, Chang Chun-chiao, Teng Hsiao-ping, Kuo Mo-jo Meet American Physicist Dr. Yang Chen-ning

(NCNA-English Peking, Jun. 28, 1974)

_____ chinese party and state leaders wang hung-wen, yeh chien-ying, chang chun-chiao, teng hsiao-ping and kuo mo-jo met and had a very cordial talk with american physicist dr. yang chen-ning here this afternoon.

dr. yang chen-ning came to china on june 3 to see his relatives and pay a visit.

present at the meeting were leading members of departments concerned, scientists and staff members, including chou jung-hsin, chien hsueh-sen, hsieh ching-yi, lo ching-chang, chih chun, hsiung hsiang-hui, li li-yin, hua lo-keng, wang kan-chang, lin ping, kao chien-chung, pan chun, fang hsiao, yueh tai-heng, teng chia-hsien, chang wen-yu, wang cheng-shu, peng huan-wu, chou kuang-chao, huang kun, huang wan, cheng chi-hung, wang yun-yu, tu tung-sheng, chang ching-erh, huang hsiu-kao, wang che-sheng and wang chen.

also on hand were dr. yang chen-ning's relatives: tu yu-ming and his wife tsao hsiu-ching.

US East Coast Student Delegation Feted in Peking

(NCNA-English Peking, Jun. 28, 1974)

li en-chiu, vice-president of the chinese people's association for friendship with foreign countries, this evening gave a dinner for the u.s. east coast student delegation led by harvey berger and linda violete.

they conversed cordially over the dinner, which proceeded in a friendly atmosphere.

present on the occasion were chang hsueh-chun, deputy secretary of the peking municipal committee of the communist youth league of china, chu liang and hu hung-fan, leading members of organizations concerned, and representatives of the students in the chinese capital.

the american group flew in here today.

Chinese Wushu Delegation Arrives in San Francisco

(NCNA-English Peking, Jun. 28, 1974)

the chinese wushu (traditional chinese boxing and sword playing) delegation arrived in san francisco on june 26 after concluding its performance tour in honolulu, according to a report from san francisco.

among those present to warmly welcome the delegation were: bernice behrens, director of the reception center of the u.s. state department in san francisco, themas mellion, chief administrative officer for the city of san francisco, and john lewis, vice-chairman of the national committee on u.s.-china relations.

during its stay in honolulu, the chinese wushu delegation gave three performances to more than 7,000 spectators. the programme, which reflected the inherited and developed fine traditions of chinese wushu art, left a deep impression on the spectators. each item won warm applause from the enraptured audience. one student wrote to a local newspaper expressing his admiration for the art of chinese wushu. an aged chinese resident in honolulu said that he was greatly moved to see the new development of wushu art in the motherland.

while in honolulu, the delegation also visited factories, places of historical interest and schools, and gave performances especially for the students.

CHINA AND VENEZUELA

Joint Communique on the Establishment of Diplomatic Relations between the People's Republic of China and the Republic of Venezuela

(NCNA-English Peking, Jun. 28, 1974)

the government of the people's republic of china and the government of the republic of venezuela, animated by the desire of promoting friendship, cooperation and mutual understanding between the two peoples, have decided, in accordance with the principles of equality of states, mutual respect for sovereignty and territorial integrity, non-aggression against other countries, non-interference in other countries' internal affairs and peaceful coexistence, to establish diplomatic relations at the ambassadorial level as from june 28, 1974.

the government of venezuela recognizes the government of the people's republic of china as the sole legal government of china. the chinese government reaffirms that taiwan is an inalienable part of the territory of the people's republic of china. the government of venezuela takes note of this position of the chinese government.

the chinese and venezuelan governments have agreed to exchange ambassadors within a short time and to give each other, on the basis of equal treatment, reciprocal benefit and friendly consultations and in conformity with international practice, all necessary assistance for the establishment and functioning of embassies in their respective capitals.

to this effect, the representatives authorized by the two governments exchanged the relevant letters in the city of caracas on june 28, 1974.

for the government of the people's republic of china

(signed) chai shu-fan

vice-minister of foreign trade of the people's republic of china

for the government of the republic of venezuela

(signed) efrain schacht aristeguieta

minister of foreign affairs of the republic of venezuela

caracas, june 28, 1974

Chinese Delegation Leader Arrives in Caracas

(NCNA-English Caracas, Jun. 27, 1974)

chai shu-fan, leader of the chinese delegation to the third u.n. conference on the law of the sea and vice-minister of foreign trade, arrived here today.

welcoming him at the airport were venezuelan government officials of the protocol department for the law of the sea conference.

also present was sokrat plaka, leader of the albanian delegation to the conference.

deputy leader ling ching and other members of the chinese delegation were also on the occasion.

CHINA AND WEST GERMANY

Friendly Badminton Match between China and Federal Republic of Germany in Peking

(NCNA-English Peking, Jun. 27, 1974)

badminton players of china and the federal republic of germany played seven friendly matches before 18,000 cheering spectators at the capital indoor stadium here this evening.

the stadium was filled with an atmosphere of friendship between the people and sportsmen of china and the federal republic of germany. among those watching the matches were li ching-chuan, leading member of the all-china sports federation, chi yu-hua, leading member of the chinese badminton association, chen yu-niang, wang fu-yung, mou tso-yun and wang wen-chung, leading members of departments concerned, as well as horst peter kusters, leader of the badminton team from the federal republic of germany, and ulrich meyer, counsellor of the embassy of the federal republic of germany in peking.

the guest team is a strong squad in europe. this evening's programme included seven men's and women's singles and doubles. matches. 26-year-old roland maywald caught people's attention in his encounter against china's national champion hou chia-chang. an all-round player, roland maywald impressed the spectators with remarkable footwork and readiness to attack. the chinese champion quickly wrested the initiative, alternating hard smashes with drops at net. as roland maywald was erratic in his drives, he conceded the match in straight sets. in the following contest, the veteran german player wolfgang bochow sent his services barely over the net and smashed the returned shuttle back from both wings to beat chinese player yen shih-chiang 2:0.

the women's matches were no less exciting. 25-year-old brigitte steden, number one woman player from the federal republic of germany, won the first set with her powerful smashes and close-to-the-net volleys in her game against china's liang chiu-hsia. however, the chinese girl came back strongly to take the next two sets to win.

the other four matches all ended in favour of the chinese players.

at the end of the contest, the chinese and german coaches and players raised their clasped hands in tribute to the spectators who applauded in appreciation of the sterling performance and spirited game offered by the players of the two countries.

INTERNATIONAL CONFERENCES

Chinese Representatives Leave Peking to Attend Preparatory Meeting for AAA Table Tennis Friendship Invitational Tournament

(NCNA-English Peking, Jun. 27, 1974)

chou cheng and two other representatives of the all-china sports federation left peking by air today for lagos, capital of nigeria, to attend the preparatory committee meeting for the second asian-african-latin american table tennis friendship invitational tournament.

SURVEY OF PEOPLE'S REPUBLIC OF CHINA PRESS

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FILMS BASED ON MODEL REVOLUTIONARY PLAYS

Heroic Images of Perfection, Cautious Artistic Reflection

- a review of the achievements of the color film "Azalea Mountain"

by

Yin Yen (尹 岩)

(Peking Jen-min Jih-pao, June 19, 1974)

The radiance of the revolutionary model plays shines upon the socialist screen. The successful screening of the color film based on the revolutionary modern Peking opera "Azalea Mountain" is another new victory for Chairman Mao's proletarian revolutionary line in literature and art. The film adopts the method of creation based on the combination of revolutionary realism with revolutionary romanticism and in accordance with the principle of being "true to the stage and higher than the stage" in film production. It focuses on further molding and bringing out the heroic figures and in particular the principal heroic figure, mobilizes the various means of manifestation in cinematographic techniques and with careful reflection and bold creation, strives to attain "the unity of revolutionary political content and the highest possible perfection of artistic form," so as to make the heroic image of K'o Hsiang, the Party representative, even more colossal and all the more bring out the ideological theme of the Party's transformation of the spontaneous peasant self-defense army.

I

The correct handling of the conflict of contradictions is the basic means of molding the characters. Through the many-sided acute conflict of contradictions, the original play has systematically portrayed the heroic image of K'o Hsiang with many profiles. How to make use of the

cinematographic means of manifestation to correctly and prominently bring out again the conflict of contradictions and the outstanding and supporting relations among the various figures in the original play is an important aspect in making the film "true to the stage and higher than the stage." The movie and Peking opera are two different artistic forms, and since the film is made through the editing and grouping of shots, in the re-creation to shift the play from the stage onto the screen, it is necessary to solve the question of what are the shots that should be selected and made prominent and how such shots should be selected and made prominent. The handling of shots in the film "Azalea Mountain" adheres to the principle of creation based on "making three things prominent" and has all along brought out the dominant position of K'o Hsiang, the principal heroic figure, according to the conflict of contradictions in the original play, fully displayed her high awareness of the two-line struggle and her revolutionary spirit of daring to go against the tide, and portrayed with wholehearted eagerness her heroic image.

The conflict of contradictions between K'o Hsiang and Lei Kang is the main line of the whole play. The film has properly handled the leading and supporting relationship between K'o Hsiang and Lei Kang. It uses Lei Kang's awareness and growth to serve as a background to make K'o Hsiang conspicuous by contrast and strives to bring out the heroic image of K'o Hsiang.

For example, in the scene "Affections Deep As the Sea," through the question of "who must be punished by the shoulder pole of the revolution" and in light of Lei Kang's bigoted thoughts of vengeance, K'o Hsiang enthusiastically conducts penetrating and meticulous ideological and political work to prompt the awareness of class struggle on the part of Lei Kang and the fighters of the self-defense army, and lead Lei Kang step by step onto Chairman Mao's revolutionary line. The film first uses a full scene to reveal the serious and silent situation in which the fighters raise their rifles and Lei Kang puts one foot on the bench and holds a knife to demand an explanation from K'o Hsiang. Then a medium shot is used to present K'o Hsiang, composed and calm, and with a ready plan in her mind. She uses the developmental mode of asking "those who had worked for despots before to raise their hands" and through bringing out the facts and reasoning, she conducts a vivid course of education on two-line struggle for Lei Kang and the fighters. When T'ien Ta-chiang excitedly says, "My sister! Give me a gun, let me work with you!", it all the more touchingly reveals the tremendous force produced by K'o Hsiang in implementing Chairman Mao's revolutionary line and policies. Finally, the film again uses a full scene showing the warm feelings of the people to bring out the seething atmosphere of the "close alliance of workers and peasants in the world" under the guidance of the Party's correct line.

Take again the scene "The Misty Ridge Is Clearing" for example. First of all in Lei Kang's main singing passage "Raging Anger," the film handles things with changing shots to emphatically bring out Lei Kang's mixed feelings of regret and hatred when he thinks of the sacrifice of martyr T'ien Ta-chiang, thus providing an effective support for K'o Hsiang to sum up the

historical lessons. Then, in K'o Hsiang's important singing passage "The Bloody Lessons," starting from the content of the verse, the shot showing the response of Lei Kang is inserted to serve as a background to make K'o Hsiang conspicuous. K'o Hsiang starts from education by positive example to point out that Lei Kang's mistake originates from the "narrow-minded idea of taking revenge." In the sustained note of this singing verse, the shots move from a close view of K'o Hsiang to a close-up, and again to a medium shot of Lei Kang listening intently, thus revealing K'o Hsiang's warm, cordial and profound proletarian feelings in educating Lei Kang and a sudden clearing up in Lei Kang's spiritual outlook after he has received education in the line. This shows that each step toward the maturity of Lei Kang and the constant development and growth of the peasant self-defense army are permeated with the painstaking efforts of the Party representative and embodies K'o Hsiang's achievements in transforming the peasant self-defense army through upholding Chairman Mao's proletarian line in army building, thus more prominently bringing out the heroic image of K'o Hsiang.

When manifesting the conflict of contradictions between ourselves and the enemy, the film give prominence at all times to the heroic spirit of the heroic figures in overwhelming all enemies. For example, in the scene "Spring Charms the Azalea," when manifesting the tit-for-tat struggle waged by K'o Hsiang against Tu She Tan, the film creates a clearcut contrast between the composition of the picture and the movements of the camera to enable K'o Hsiang not to lose sight of the target of struggle and take the position of initiating attacks in the struggle. When K'o Hsiang indignantly repudiates Tu She Tan, she is all the time placed in the focal point of vision in the picture while Tu She Tan curls up in a corner at the forepart of the picture. The reactionary lines, "Party rules and state laws," recited by Tu She Tan are handled as something insignificant in the picture so as to reveal the contempt and animosity of K'o Hsiang and the masses for and toward Tu She Tan. When K'o Hsiang leaps onto the stone block of the flag pole and proclaims that "only Marxism-Leninism can save China, only the Chinese Communist Party is the savior of the workers and peasants," the film uses a full scene to bring out K'o Hsiang's brave and dauntless spirit and lofty spiritual realm in "turning the execution ground into a battleground" and "spreading the tinder to the vast mountain village." The handling of these groups of shots gives due praise and disparagement to and reveals the respective eminence and meanness of the heroic figures and the class enemies, thus making the images of the heroic figures more prominent.

In the manifestation of the conflict of contradictions between K'o Hsiang and Wen Ch'i-chiu, K'o Hsiang's dominant position has all along been given prominence. In the scene "A Solitary Rock in the Turbulent Stream," when Wen Ch'i-chiu incites the masses to go down the mountain, according to the necessary movements in the scene in the original play, the film uses a long shot, and with a slightly down-tilted angle follows and shows Wen Ch'i-chiu as he jumps here and there in the self-defense army, but it reveals K'o Hsiang with a steady up-tilted angle as she calmly stands at the elevated strategic point. The movement or rest in the shots and the up-tilted or down-tilted angle make the contrast between the two images in

movement and at rest on the picture all the more outstanding, and Wen Ch'i-chiu's hasty withdrawal serves as a background to strongly reflect K'o Hsiang's revolutionary courage and resourcefulness as well as her heroic disposition by remaining composed in face of danger and standing firm amid adversities.

II

Through a systematic full-length singing passage painstakingly designed for K'o Hsiang, the original play profoundly reveals the lofty spiritual world of the heroic figure. The film makes use of the means of manifestation unique to cinematographic art, and according to the content of the singing passage, achieves unity in the rhythm of the actors' performance, dance and songs and the rhythm of the movement of the camera, so as to attain an organic combination of the art of Peking opera and the film. The completeness in the singing passage and performance in the original stage play is presented and the mood provided by the verses is fully revealed through the composition of the picture and the movement of the camera. It is true to the stage and higher than the stage and all the more brings out the colossal image of the heroic figure.

The film adopts different methods to handle K'o Hsiang's several important singing passages according to their different characteristics.

"The Proletarians" is K'o Hsiang's singing passage when she first makes her appearance. It reveals her dauntless spirit of daring to struggle and win and her unyielding heroic disposition marked by "a highly militant mood all her life with her heart filled with the lofty righteous spirit" amidst the bayonets on the enemies' execution ground. It thoroughly expresses her strong hatred toward the class enemies and her lofty aspiration for remaining loyal to the Party and Chairman Mao. According to the characteristics of the presence of both song and dance in this singing passage, the film makes full use of the two extremities in angles and uses the full scene or semi-full scene to reveal her dancing skills, and again a close view or close-up to reveal her internal world. For example, when K'o Hsiang sings aloud "Break Through This," on the screen there is a vivid picture of the full scene showing K'o Hsiang violently pushing aside the bayonets, breaking through the forest of bayonets, raising the chain to strike the guards, turning around to "pose" for the audience. When she continues to sing, "Break through this forest of bayonets and look beyond," in the continuous flow of music, the camera cuts to a big close up of K'o Hsiang. As K'o Hsiang turns around and looks into the distance, the camera moves slowly after her, and the expression in K'o Hsiang's eyes reveals her boundless excitement and the roaring emotions in her heart. "I seem to see the sparkling red tasseled spears in the thick forest." Thus gives full expression of K'o Hsiang's strong internal feelings of longing for the revolutionary base at the Chingkang Mountains and has a profound influence on people.

"It is difficult to distinguish between the taste of the bitter plant and the bitter gall" is a singing passage sung by K'o Hsiang to educate Lei Kang and the fighters of the self-defense army with the

proletarian class line. According to the characteristics of this singing passage which expresses the profound class feelings and the intimate exchange of feelings between the figures, a long-shot completed in one breath is made with K'o Hsiang as the center. The camera is pushed forward, dragged backward, tossed and shifted. In addition, it properly changes the original arrangement of movements on the stage and shortens the distance between K'o Hsiang, Lei Kang, T'ien Ta-chiang and Li Shih-chien, thus methodically revealing the exchange of feelings between Lei Kang, T'ien Ta-chiang and Li Shih-chien and using the response of figures like Lei Kang to bring out K'o Hsiang by contrast. When K'o Hsiang sings, "It is difficult to distinguish the taste between the bitter plant and the bitter gall," the shot unravels a picture in which K'o Hsiang gives Ta-chiang a pat on the shoulder. The tearful expression of K'o Hsiang and T'ien Ta-chiang forms a strong contrast to Lei Kang's inability to distinguish between the enemies, ourselves and our friends and reveals K'o Hsiang's high principled policies. In the last line of the singing passage, "How can you add new injury to an old wound?", the shot again shows Lei Kang's regret in response and in the final tone, the shot shows Li Shih-chien as tearfully stroking T'ien Ta-chiang's wound on the shoulder. This long-shot has a very smooth internal movement. It corresponds to the internal feelings of the figures and very vividly reveals that K'o Hsiang is well versed in carrying out thorough and meticulous ideological and political work and that she has taught Lei Kang to distinguish between the enemies, ourselves and our friends and awakened the awareness of T'ien Ta-chiang and the fighters of the self-defense army. It shows K'o Hsiang's consciousness in implementing the proletarian revolutionary line.

K'o Hsiang's core singing passage "The Drifting Clouds" is sung under thousands of thoughts at the critical juncture with the life or death, survival or downfall of the self-defense army at stake. According to the characteristics of this singing passage, such as many changes in the tempo and solo performance as well as accompanying choral singing, the film mainly uses synthesized movements of the camera. For example, following the tempo of the introductory tune, "the clouds drift, the wind soughs in the pines, the ranges of mountains rise," the film shows open shots of the drifting dark clouds, the dense pine forests and the undulating mountains in the background and plays up the situation of severe struggle on Azalea Mountain. In the singing passage, following K'o Hsiang's vision, the camera reveals the stockades, the bonfires and the shadows of the moving fighters and brings out the atmosphere of the wafting morale of the troops under the incitation of Wen Ch'i-chiu, the hidden spy. Following the accompanying choral singing offstage--"My heart is heavy, I gaze at the sky and think of what we face," the leisurely rhythm of the music and K'o Hsiang's deep thoughts as she strolls around, the camera is pushed forward slowly and turned toward the sky. It reveals that under her anxiety for Lei Kang and Granny Tu who "are playing with death by entering the tiger's mouth," K'o Hsiang calmly and steadily makes a decision. Later, there cuts in a close-up of K'o Hsiang, who continues to sing, "I seem to see the red battle banners on the mountains. Committee member Mao is charting the course. A glow is shining in the sky to make the sky and earth bright." Under the sustained note of the word "bright," the rapid forward and backward movements of the camera fully play up the scene in which the heroic figures are

encouraged with a sudden uplift in their spirit when they think of Chairman Mao. When she sings, "Rely on the Party and the masses....and we shall certainly be able to overcome the violent disturbances and defeat the bandit forces with a soaring aspiration," the camera is lowered and then up-tilted: the image of a Party representative armed with Mao Tse-tung's thought slowly rises up on the screen. The heroic image of K'o Hsiang who is calm and composed in face of great danger, is well versed in making plans and discerning the tide and dares to go against the tide emits a dazzling radiance.

III

To mold a typical proletarian hero, it is necessary to properly manifest the typical environment for the activities of the character. In the course of re-creation to move the play from the stage onto the screen, the film "Azalea Mountain" fully develops the characteristics of many levels and sides in cinematographic scenery, organically combines three-dimensional background, painted background, lantern-slide background and superimposed photography, and uses coordinated strong colors, strong contrast in light and lights of many colors for delineation, so as to infuse the film with a strong key-note of oil painting, play up and make more prominent the environment of the figures specified in the original play and more effectively bring out the heroic image of K'o Hsiang.

Firstly, the film tightly grasps the characteristic of the environment of the struggle in the period of Chingkangshan in the original play which is in "a Red base surrounded by White political power" to bring out the strategic terrains of the revolutionary base and provide a typical environment for the militant outlook of the "armed occupation by workers and peasants." The depiction of the environment of the base in the film is at all times made to serve the portrayal of heroic figures and the intensification of the theme.

For example, in the first scene "The Long Night Is Going To End," when Li Shih-chien appears on the scene with the good news that he has found the Communist Party, the film adds the depiction of the radiance of the rosy clouds to play up the frame of mind of millions of peasants who are anxiously "looking for the Party" and waiting for the long night to end" and offers a good background for the appearance of K'o Hsiang. The fourth scene makes use of the green bamboo plants, the mountain springs, the grounds for training troops and the resplendent sunlight to stress the prosperous scene after the Party has assumed leadership in the peasant self-defense army. The seventh scene uses different backgrounds in the same scene and in the varied dancing movements, uses five arrangements of stage scenery to link up the hazardous path leading from Azalea Mountain to Sankuan Town and reveal K'o Hsiang's heroic spirit in leading the squad armed with sharp daggers to "fly across a deep ravine." The two scenes--"A Solitary Rock in the Turbulent Stream" and "The Misty Ridge Is Clearing" have the same stage scenery and are both important scenes. Based on stage scenery, the film boldly uses scenery on all the four sides to expand and rich the space for performance, and uses precipices, waterfalls, pine forests, winds and clouds

to create an overwhelming vehemence with mountains beyond mountains, and to enrich and bring out the strategic significance of the environment.

In order to make use of the best light, composition and color to create the revolutionary mood and bring out the heroic image of K'o Hsiang, the film has, in the course of shooting, made painstaking designs and treatment, made repeated use of the same scene, shot from many angles and adopted variating lights and colors so as to bring out changes in the time, environment and atmosphere. Thus there is little similarity in the over 180 shots in these two scenes. In these two scenes, the film at all times uses the scenes to depict people and scenes and objects to portray the revolutionary mood and reveal the lofty spiritual world of the heroic figures.

Secondly the depiction in the film of the social environment under the White Terror of the Kuomintang conforms to historical reality and has a clearcut flavor of the time. The scene "Spring Charms the Azalea" takes place on the "market day" at Sankuan Town under the reactionary rule of Kuomintang. In handling the setting of this scene, the film has to manifest the bustling scene on a market day as well as to reveal the desolate atmosphere under White Terror. Therefore, besides preserving the main setting of the ancestral hall on the stage, the film makes the necessary extension and addition to the market place. It adds the stone bridge and the announcements to levy tax put up by the Kuomintang reactionary regime on the doors and walls of the ancestral hall. It also utilizes the favorable conditions of the movie to add the scene of the masses. Such handling adds a stronger breath of the time to the environment specified in the original play.

Following the loud cries of the guards, the film first uses a down-tilted angle to shoot a full scene of the vast market place in front of the ancestral hall, so as to give the market scene a desolate atmosphere. A section of the ancestral hall is then shot with an up-tilted angle to bring out the gloomy scene and then a full scene of the ancestral hall is presented. Following the leading tune of K'o Hsiang's sonorous and lofty "The Proletarians," the camera is slowly pushed forward and the focus is then changed to present a close-up of the rings on the door of the ancestral hall. The door is suddenly flung open. Wearing handcuffs and a white upper garment stained with blood, K'o Hsiang walks out of the door in big strides with her head held high. She sidles and "poses" for the audience like the lightning that cuts across the long night. This whole scene uses the scenes to bring out the characters and thoroughly plays up and makes prominent K'o Hsiang's impressive heroic spirit.

Thirdly, the handling of the setting unique to the film is that it is permeated from beginning to end with the depiction of azalea. The azalea is used to symbolize that "a single spark can start a prairie fire." The moral is profound. In particular, when T'ien Ta-chiang sacrifices his life, he stubbornly raises his head and stares angrily at the enemies and when blood seeps through his upper garment and wells out between his fingers, the film presents an expanse of blossoming azaleas. Following this, the

camera is slowly shifted upward, revealing the strong pines which reach the sky. When K'o Hsiang educates Lei Kang with historical lesson and sings "Because the road of advance was dark due to the lack of orientation, numerous rebellious heroes were filled with indignation and hatred...," this shot re-appears and the camera is slowly lowered from the strong pines that reach the sky, back to the azalea. In this picture which provokes people's deep thought, the film not only warmly eulogizes the revolutionary heroic spirit of the revolutionary martyrs "whose radiance shines upon the mountains and rivers," but also metaphorically and profoundly reveals the great truth that "the correctness or incorrectness of the ideological and political line decides everything." Chairman Mao's revolutionary line is the radiant lighthouse that shines upon the progress of the Chinese proletarian revolution.

Born in the struggle to criticize Lin Piao and Confucius, the color film "Azalea Mountain" has reached a new standard in filming. It has attained new achievements in being "true to the stage and higher than the stage" and greatly inspired its audience. It surely will bring greater prosperity and development to film production in our country, mold more typical images of proletarian heroes on the screen and fully bring into play the combat role of revolutionary films in "uniting and educating the people and attacking and destroying the enemy."

* * *

Study Model Revolutionary Theatrical Works and Criticize in Depth Lin Piao and Confucius

- important facts recorded at a forum of some cadres and fighters of the 6th company of a certain unit under the PLA Peking Garrison Command

(Peking Jen-min Jih-pao, May 31, 1974)

During the recent festival of films based on model revolutionary theatrical works, the commanders and fighters of the 6th company of a certain unit under the PLA Peking Garrison Command went to see these films and received another vivid course of education in ideology and political line. They were inspired to plunge more actively into the campaign to criticize Lin Piao and Confucius, to criticize in depth Lin Piao's reactionary program that imitated Confucius in "subduing one's self and returning to propriety," and to continuously raise their awareness of class struggle, the two-line struggle and continuous revolution. Given below are excerpts of speeches by some cadres and fighters at a forum.

Graphic Line-Struggle Teaching Material

Wang Hsing-li (political instructor): Model revolutionary theatrical works have unfolded for us a volume of pictorial history of the struggle between the two classes and the two lines since the birth of the Party. It emphatically sings the praises of Chairman Mao's proletarian revolutionary line. This has given us a profound course of education in class struggle and the two-line struggle, as well as an impetus to our penetrating criticism of Lin Piao's reactionary program that imitates Confucius in "subduing one's self and returning to propriety."

The story reflected in the model revolutionary play "On the Docks" took place in 1963. At that time, our Party had just convened the 10th plenum of the 8th Party Central Committee. The great leader Chairman Mao summed up the historical experience of the proletarian dictatorship at home and abroad and put forward a more complete basic line of our Party for the whole historical period of socialism and issued to the whole Party and the whole people the great call, "Never forget class struggle." However, the renegade, hidden traitor and scab Liu Shao-ch'i openly came out against Chairman Mao and vigorously advocated the "theory of the dying out of class struggle" in a vain attempt to alter the Party's basic line.

"On the Docks" warmly eulogizes and publicizes the Party's basic line and has provided us a brilliant example in firmly implementing the Party's basic line--the proletarian heroic image of Fang Hai-chen. Fang Hai-chen bears in mind at all times the Party's basic line, vigorously wages class struggle, leads the broad masses of workers in fulfilling the foreign-aid assignments entrusted by the Party, and wins victory in revolution and production in the acute and complicated class struggle.

Our practice in our company building also makes us realize that the Party's basic line is a guideline for us to properly handle various tasks. Only by firmly carrying out the Party's basic line can continuous progress be achieved in company building. To realize the reactionary program of "subduing one's self and returning to propriety," renegade and traitor Lin Piao vigorously advocated the "theory of the dying out of class struggle" and clamored for "guarding against exceeding proper limits in antagonism, or unity will be destroyed." He vainly attempted to make us forget the Party's basic line and give up class struggle, so that he could subvert the proletarian dictatorship and practice capitalist restoration. We must make a thorough criticism of this.

Chang Hsüeh-lin (fighter): Model revolutionary theatrical works emphatically publicize the Party's basic line and graphically reflect the practice of class struggle and the two-line struggle. After viewing these model plays, we have further strengthened the concept of class struggle and two-line struggle and more deeply understood the great significance of the criticism of Lin Piao and Confucius.

The two plays, "On the Docks" and "Ode to the Dragon River," have profoundly told us that in the historical period of socialism, there are at all times classes, class contradictions and class struggle. Take the hidden class enemies like Ch'ien Shou-wei and Wang Kuo-lu for instance. Although that reactionary class represented by them has been toppled yet it is still physically present and mentally unreconciled to its doom and is daily dreaming of a political change and restoration. Meanwhile, we can also see that Fang Hai-chen and Chiang Shui-ying are capable of seeing through the class enemy's intrigues and plots because they bear firmly in mind Chairman Mao's teachings, arm their heads with the Party's basic line, and pull tight the "bowstring" of class struggle.

The typical cases of class struggle described by model revolutionary theatrical works and the actual class struggle and two-line struggle have shown us that we can never forget the Party's basic line. However, Lin Piao vigorously pushed the counter-revolutionary revisionist line of "subduing one's self and returning to propriety" vigorously peddled the trash of "when two sides fight each other, they become enemies; when two sides make peace with each other, they become friends," and followed the example of Confucius in "reviving the states that are extinct, restoring families whose line of succession has been broken and calling to office those who have fallen into obscurity" in a vain attempt to build up once again the class enemies already toppled by us, restore their lost "paradise," drag the socialist new China back to the semi-feudal and semi-colonial old China and make our laboring people go through another round of suffering. We must take Fang Hai-chen and Chiang Shui-ying as examples, resolutely carry out the Party's basic line and topple and discredit the criticism of Lin Piao's reactionary program for "subduing one's self and returning to propriety."

The Proletarian Register of Heroes

Sun Ch'uan-ch'ing (platoon commander): The model revolutionary theatrical works have created a number of proletarian heroic images such as Yang Tzu-jung, Li Yü-ho, Kuo Chien-kuang, Hung Ch'ang-ch'ing, Yen Wei-Ts'ai, Fang Hai-chen, Chiang Shui-ying, Chao Yung-kang, K'o Hsiang, etc., thoroughly changed the situation of the domination of the literary and art stage by emperors and princes, generals and ministers, talented scholars and beauties, freaks and monsters, and toppled the revisionist line in literature and art. The appearance of this group of proletarian heroic images is also an effective criticism of the idealist conception of history--"the wise of the highest class and the stupid of the lowest class" propagated by Lin Piao and Confucius.

Are the slaves or the heroes the makers of history? Who are after all "wise" or "stupid"? The model revolutionary theatrical works have provided a clear answer with the historical materialist viewpoint. The brilliant and shining proletarian heroic images molded by the model revolutionary theatrical works with wholehearted eagerness are the outstanding representatives of us worker-peasant-soldier masses and are our brilliant models in the implementation of Chairman Mao's revolutionary line. Through the portrayal of these heroic figures, the model revolutionary theatrical works sing the praises of the great historical role of the masses and eulogize the lofty quality and revolutionary spirit of the masses. This reveals the wisdom and talents of the masses and bears eloquent testimony to the great truth, "The masses are the real heroes."

Lin Piao and Confucius energetically publicized the fallacy of "the wise of the highest class and the stupid of the lowest class" for no other purpose than to show that they were "the wise of the highest class" while the laboring people were "the stupid of the lowest class" and that they as "the wise of the highest class" should forever rule and enslave the broad masses of laboring people. However, historical dialectics has drawn an opposite conclusion. The laboring people are the masters of the world, and the bright future belongs to the laboring people, while Lin Piao, Confucius and such reactionaries as Nan Pa T'ien, Huang Shih-jen, Tso Shan Tiao, Tu She Tan and Hatoyama represented by them can only turn into a heap of dog's excreta spurned by mankind.

Ku Kuang (fighter): The model revolutionary theatrical works have created proletarian heroic images so towering and perfect, so brilliant and shining, may be ascribed to a very important cause. It is that they are armed with Marxism-Leninism-Mao Tse-tung's thought.

For instance, Yang Tzu-jung started out as a hired farmhand, "put through hell on the lifeline from childhood" and could not attend school. After joining the revolutionary ranks, he assiduously studied Marxism-Leninism-Mao Tse-tung's thought, and with "his mind flooded with morning sunshine," nothing could stand in his way and he was ever victorious. A number of proletarian heroic models like Yang Tzu-jung have given concentrated expression to the great wisdom and great courage of the proletariat and the

laboring people, and borne out the great truth that "the lowly are most intelligent and the elite are most ignorant."

We workers, peasants and soldiers are the main force in the criticism of Lin Piao and Confucius. We must take heroic figures like Yang Tzu-jung as examples and take Marxism-Leninism-Mao Tse-tung's thought as an ideological weapon, topple and discredit by criticism Lin Piao's counter-revolutionary revisionist line and the doctrines of Confucius and Mencius, persist in continuing the revolution under the dictatorship of the proletariat, thoroughly crush all plots for restoration and retrogression, and push history forward.

Learn from Model Revolutionary Theatrical Works

Feng Chung-hua (fighter, company-level backbone element in literature and art): "After viewing the model revolutionary theatrical works, we do feel inspired and are full of enthusiasm for the criticism of Lin Piao and Confucius." These words give voice to the sentiment of us revolutionary fighters with a fervent love for model revolutionary theatrical works. Experience in the creation of model revolutionary theatrical works has opened a broad path for the development of our proletarian new culture and art and clearly pointed out the direction for us to conduct properly cultural activities in our company unit. "Revolutionary culture is a powerful revolutionary weapon for the broad masses of the people. It prepares the ground ideologically before the revolution comes and is an important, indeed essential, fighting front in the revolutionary general front during the revolution." After viewing the model revolutionary theatrical works, we have come to further understand this teaching of Chairman Mao's. The literary and art activities of our company got started under the inspiration of model revolutionary theatrical works. However, the concocters and supporters of the big poisonous weed "Thrice Ascending Mount Peach" (San Shang T'ao Feng) shamelessly cried that they "have broken away from the conventions of model revolutionary theatrical works" in opposition to the principle that the fundamental task of socialist literature and art is to mold proletarian heroic images. They vainly attempted to negate the great practice and fruits of victory of the proletarian revolution in literature and art, to promote "subduing one's self and returning to propriety" on the literary and art front, to cast forth anti-Party and anti-socialist poisonous weeds, and to clear the way for subverting the proletarian dictatorship and restoring capitalism. What a wicked plot this was! We revolutionary fighters can never look on with folded arm and consider it as a matter of no importance. We must thoroughly criticize "Thrice Ascending Mount Peach" and resolutely repel the backwash of the sinister revisionist line in literature and art. We are determined to learn from, publicize and defend the model revolutionary theatrical works. We must learn from the revolutionary spirit of the heroic figures in model revolutionary theatrical works, study and apply the historical experience of class struggle and two-line struggle provided by model revolutionary theatrical works, unfold in depth the struggle to criticize Lin Piao and Confucius, and carry through to the end the revolution in the superstructure!

* * *

SONGS

Fully Develop the Combat Role of Revolutionary Songs

- comments on "Chairman Mao Leads Us in Going against the Tide" and other revolutionary songs

by

Fang Yün (方耘)

(Peking Kuang-ming Jih-pao, June 14, 1974)

A number of outstanding revolutionary songs which possess clearcut characteristics of the time and a strong militant color have emerged out of the mass song festival at Shanghai. Among them, "Chairman Mao Leads Us in Going against the Tide," "The Great Proletarian Cultural Revolution Is Good," "Independence and Self-Reliance" and other songs which have been widely sung by the masses are greatly welcomed. With full political fervor, these songs eulogize Chairman Mao's revolutionary line, the great proletarian cultural revolution and the socialist new things. In the current movement to criticize Lin Piao and Confucius, these revolutionary songs have effectively stirred up the people's combat spirit and developed the combat role of "uniting and educating the people and attacking and destroying the enemy."

Like all the other artistic works, the songs created belong to a certain class and are for serving the political line of a certain class. The creation of revolutionary songs by the proletariat is for serving proletarian politics. The combat role of these four songs is first symbolized by their taking the Party's basic line as the key link and standing on the plane of the two-line struggle to warmly reflect the life of struggle of the proletariat and the important theme of socialism. The current movement to criticize Lin Piao and Confucius is a serious class struggle and great revolution in the ideological sphere. With militant and high-spirited language and tone, the song "Be Pioneers in the Criticism of Lin Piao and Confucius" sings out the lofty combat spirit of millions of workers, peasants and soldiers who energetically throw themselves into the movement to criticize Lin Piao and Confucius under the inspiration of Chairman Mao's call for battle. "Independence and Self-Reliance" reflects the flourishing revolutionary scene on the industrial front and sings out the firm conviction of the working class in following the policy of self-reliance charted by Chairman Mao and taking China's own road of development in industry. The songs link up self-reliance with the Marxist basic viewpoint that "the people are the makers of history," eulogize the policy of self-reliance and the Marxist materialist conception of history and more profoundly reveal the excellent situation on the industrial front in our country after the great proletarian cultural revolution. These songs warmly reflect the important themes of socialism and embody the clearcut characteristics of the time and combat spirit.

Whether or not to reflect the major theme of socialism in musical creation is an important question in the struggle between the proletarian revolutionary line in literature and art and the counter-revolutionary revisionist line in literature and art. The broad masses of spare-time worker-peasant-soldier writers fight on the forefront of the three great revolutionary movements. According to the needs of the actual life of struggle, they reflect the important themes of socialism and at the same time are well versed in standing on the plane of the two-line struggle to make generalizations and extractions from life with the Marxist viewpoint. With ringing language and unrestrained tone, these songs have effectively criticized Lin Piao and the doctrines of Confucius and Mencius which he propagated.

In reflecting the life of struggle of the workers, peasants and soldiers, these few songs pay attention to the vivid portrayal of the musical images of the heroic figures of workers, peasants and soldiers and profoundly bring out their proletarian thoughts and feelings.

"Chairman Mao Leads Us in Going against the Tide" is an unrestrained and forceful march which sings out the proletarian spirit of daring to struggle and going against the tide. The songs vividly bring out the revolutionary spirit and lofty combat resolution of the broad masses of workers, peasants and soldiers and revolutionary people in opposing restoration and retrogression, criticizing feudalism, capitalism and revisionism and bravely forging ahead under the leadership of Chairman Mao and the Party Central Committee. With strong and high-spirited musical language, the songs mold the majestic images of millions of revolutionary people who continue to make revolution and face the storm. Full of revolutionary heroism, they are strong calls for battle and are strong in artistic influence. The musical rhythm of the songs resembles the gushing torrents and is irresistible. The lines are steady and forceful and the melody is completed in one breath. Especially after "opposition to restoration and retrogression," they continue to move upward systematically and are full of the driving force for bravely forging ahead, so that people can feel the unrestrained vehemence of the workers, peasants and soldiers who "raise high the red banner and forge ahead."

For another example, "The Great Proletarian Cultural Revolution Is Good" shows the warm praise of the workers, peasants and soldiers for the great proletarian cultural revolution and reveals their firm determination in consolidating and developing the great achievements of the great proletarian cultural revolution and carrying through to the end the struggle to criticize Lin Piao and Confucius. This song uses firm and forceful lines and a warm and unrestrained tune to more properly portray the thoughts and feelings of the workers, peasants and soldiers. As its beginning and end, the song is infused with a firm and forceful march tune and effectively sings out the heart's desire of the proletariat.

In expressing thoughts and feelings, and in molding musical images, these songs pay attention to accuracy and sharpness. With a relatively short length, they strive to portray the strong thoughts and feelings of

the workers, peasants and soldiers in the two-line struggle and vividly embody the brand-new spiritual outlook of the proletariat and the revolutionary people after the great cultural revolution.

The revolutionary songs including "Chairman Mao Leads Us in Going against the Tide" which have emerged in the movement to criticize Lin Piao and Confucius make use of the literary and art weapon to powerfully hit back at the attacks and slanders made by the class enemies at home and imperialism, revisionism and reaction in the international arena to oppose the great proletarian cultural revolution and energetically participate in the battle for defending the fruits of victory of the great proletarian cultural revolution. This is a pleasing result achieved by the revolutionary writers and artists in diligently implementing Chairman Mao's revolutionary line in literature and art and studying the revolutionary model plays. Meanwhile, it reveals the excellent revolutionary situation on the literary and art front after the workers, peasants and soldiers have mounted the literary and art stage. The battle songs of the revolutionary masses are invariably born in the revolutionary struggle. Consequently, we must follow Chairman Mao's instruction, "go into the heat of the struggle and go to the only source, the broadest and richest source," and create more and better revolutionary songs to serve proletarian politics and socialism.

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CRITICISM OF LIN PIAO AND CONFUCIUS

Red Flag Article: Confucius' Benevolence, Righteousness, Virtue and Lin Piao's Revisionist Line

(NCNA-English Peking, June 29, 1974)

"confucius' benevolence, righteousness and virtue and lin piao's revisionist line" is the title of an article written by yen feng in the latest issue of the journal "red flag". a summary of the article reads:

the confucian "benevolence, righteousness and virtue" extolled by lin piao is an important content of his counter-revolutionary revisionist line for "restraining oneself and returning to the rites". a penetrating criticism of lin piao's fallacies in this respect, showing how he used confucius' reactionary and decadent doctrines to serve his intrigue to usurp the party leadership and seize state power, can help deepen our understanding of the ultra-right essence of lin piao's revisionist line and raise our consciousness of the struggle between the two lines.

confucius' moral dogma, with "benevolence" as the core, was the ideology of the declining exploiting class and out-and-out historical idealism. it was later taken over and processed by the corrupt landlord class to become a spiritual weapon to preserve the reactionary dictatorship of the landlord class and poison the mind of the working people and deceive them. imperialism and its lackeys have also repeatedly extolled this kind of trash. lin piao's advocacy of such ideas shows that he stood obdurately on the reactionary side. rejecting any morality based on extra-human and extra-class concepts, lenin said: "this is deception, dupery, stultification of the workers and peasants in the interests of the landowners and capitalists."

chairman mao sternly pointed out during the period of the new democratic revolution in china: "we are not duke hsiang of sung (spring and autumn period, 770 b.c.-476 b.c. -- editor) and have no use for his asinine ethics."

when class enemies want to use confucius' "benevolence, righteousness and virtue" as an ideological weapon to restore capitalism, under the dictatorship of the proletariat, they inevitably do all they can to conceal its reactionary class essence and put a marxist label on it. lin piao, the party tyrant and warlord, in his sinister notes, defined "virtue, benevolence and righteousness, loyalty and forbearance" as "criteria for handling human relations". he claimed that confucian "benevolence, courage and wisdom" meant "unity", "struggle and "materialism" and clamoured for "using its content". this is a completely anti-marxist fallacy.

marxism tells us that morality is an expression of social ideology and a standard by which people's behaviour is adjusted. it is determined by the economic base and serves it at the same time. in class society, because people belong to different strata in the social economy, they have different concepts of good and evil and different ethical ideas; in fact, each class has its own morality. so-called eternal, or supra-class morality transcending classes simply does not exist.

lin piao defined confucius' "benevolence, righteousness and virtue" as conforming to "historical materialism" and "dialectics" and wanted to perpetuate its content. to which class' conception of morality did these belong?

confucius' core of morality is "benevolence". in his eyes, the criteria of being benevolent or not, of being moral or not, was based solely on upholding or not upholding slavery, on restoring it or not. so-called loyalty, filial piety, chastity, righteousness and so on are only concrete applications of "benevolence" in various kinds of relationships. "loyalty" as preached by confucius was aimed at making people loyal to the slave-owners' political power, to the rulers of various states, and to the supreme ruler (son of heaven) of the chou dynasty, to serve the slave-owning class subserviently. "filial piety" was aimed at subjugating people to absolute obedience to patriarchal rule, and behaving themselves. "righteousness" meant obedience to the order of the rule of slave-owners and opposition to any "insubordination and rebellion" detrimental to the slave-owning aristocracy. "wisdom, benevolence and courage" which confucius regarded as "universally applicable virtues", were also meant to serve his political aim of "returning to the rites" so far as morality was concerned.

in advocating confucian "benevolence, righteousness and virtue", lin piao was pushing his revisionist political line of "restraining oneself and returning to the rites" in a bid to obliterate and deny the existence of classes and class struggle in the period of socialism, oppose the party's basic line and the dictatorship of the proletariat. lin piao fanatically extolled confucius' "virtue, benevolence, righteousness, loyalty, forbearance" as "criteria for handling human relations" and talked hypocritically about showing "loyalty and forbearance" and "benevolence and love" to everybody. this was aimed at negating class distinction between people as if all acute, complicated class struggles and the serious menace of capitalist restoration in the period of socialism have disappeared. just as engels said in exposing the western bourgeois humanitarians of the 19th century: "leaving only the old cant: love one another -- fall into each other's arms regardless of distinctions of sex or estate -- a universal orgy of reconciliation exclamation"

the careerist lin piao who plotted the downfall of the dictatorship of the proletariat did all he could to propagate "the old cant", "fall into each other's arms regardless of distinctions of sex or estate". his aim was to use the reactionary, hypocritical theory of class conciliation to oppose the theory of class struggle of the proletariat and create public opinion for a capitalist comeback. from the "outline of project 571", we can see clearly why the lin piao anti-party clique preached the doctrines of confucius and mencius and fanatically abused chin shih huang and the legalist school. it was done solely to serve the clique's plot for a counter-revolutionary coup d'etat to subvert the dictatorship of the proletariat, restore the fascist dictatorship of the landlord and comprador-capitalist classes and to "liberate politically all" renegades, enemy agents, landlords, rich peasants, counter-revolutionaries, bad elements and rightists.

morality, as a direct expression of the will of a given class, is always subordinate to the political line of that class. historical experience tells us that the exploiting classes always try to use the old moral code to cover up their vicious and sinister true colours and the reactionary political line they pursue. we reject all confucian moralization because it reflects the interests of the exploiting classes and serves the purpose of safeguarding and restoring the reactionary and declining slave system and all other reactionary and declining exploiting systems which were dying or overthrown. lin piao and company were agents in our party of reactionaries in china and abroad. their class character was vicious to the extreme yet they were weak. they wanted to plunge china back into the dark abyss of semi-feudalism, semi-colonialism and to put the overthrown class enemy back in the saddle to ride on the people's backs once again. since this counter-revolutionary venture they undertook was unpopular, they had to resort to fraud and camouflage and use the confucian precepts of "benevolence, righteousness and virtue" to serve their counter-revolutionary political line for "restraining oneself and returning to the rites". as chairman mao puts it, the imperialists and reactionaries, "though they engaged in counter-revolutionary activities every day, had never told the truth in their statements or official documents but had filled or at least flavoured them with professions of humanity, justice and virtue."

the confucian-mencian canon of benevolence, righteousness and virtue, advertised by lin piao, were not new wares at all. it had been peddled by wang ming, liu shao-chi and other ringleaders of opportunist lines in the party. as far back as the anti-japanese war, chen po-ta, a sworn follower of lin piao's and a kuomintang anti-communist element, had tampered with marxism in active coordination with the kuomintang by declaring that "china's old ethical principles such as 'loyalty, filial piety, chastity and righteousness', 'propriety, righteousness, honesty and a sense of shame', 'benevolence and peace'" "can become new virtues for

today". moreover, he did his utmost to preach the sermon "don't do unto others what you don't want others to do unto you", alleging that by changing a single word therein to make it read (in english) "don't do unto others what they don't want to be done unto them", it would be possible to "transform a virtue of the feudal society into the highest virtue for all men. philosophically, moreover, this was transforming idealism into materialism". this was sheer nonsense proclaiming class and national capitulationism. in class society, between opposing classes there was only the motto "do unto others what you don't want others to do unto you" or "do unto others what they don't want to be done unto them" and no such thing as "don't do unto others what you don't want others to do unto you". the japanese imperialists who attempted to subdue china didn't "want" to be driven out, but we had to do unto them this thing they didn't "want"; the kuomintang reactionaries who attempted to engulf the communist party didn't "want" to see the consolidation and expansion of the liberated areas and the growth of the people's armed forces, but we had to do unto them what they didn't "want". reactionaries in china and abroad have always tried to do unto us what we "don't want". to ignore this is to ignore the entire historical experience of class struggle.

by taking over the pet tricks of the opportunists, lin piao "transformed" the morality reflecting the interests and needs of the slave-owning and feudal landlord classes in ancient times into a morality decked out in a marxist cloak but suiting the needs of the bourgeoisie and imperialism, revisionism and reaction of the present times. this showed that lin piao and company were sham marxists and genuine political swindlers.

in canvassing confucius' reactionary moral precepts, lin piao had another purpose in mind. the word "loyalty" in lin piao's terminology meant that his sworn followers must act on his orders to commit crimes such as betraying the party and the country and endangering chairman mao and the party central committee and that these sworn followers must remain loyal to the lin family "all their lives and from generation to generation". by "filial piety", lin piao meant that his little fascist "fleets" (commandos) must submit entirely to his counter-revolutionary will and act at his beck and call. by "virtue" and "righteousness", he meant that his sworn followers must put their counter-revolutionary common interests above all else, bind themselves in close collusion and "succeed, or die to preserve virtue". in a nutshell, he wanted to use the confucian precepts of benevolence, righteousness and virtue as rules for internal counter-revolutionary discipline to unify the thinking and action of his sworn followers so that they would subordinate themselves to the command of the bourgeois headquarters headed by lin piao and serve unquestioningly in supporting his intrigues to restore capitalism. however, history never develops along the

course the handful of reactionaries imagined. lin piao's scheme for a counter-revolutionary coup d'etat in china could never succeed, no matter how much he appealed to confucius' reactionary ideas to "unify" the will of his sworn confederates.

just as the lin piao anti-party clique energetically spread confucian moral precepts, in close coordination, the soviet revisionist renegade clique echoed it from afar. interpreting confucius from the revisionist point of view, they lauded him and his reactionary ideas to the skies. they asserted that confucius' moral principles were aimed at fostering "gentlemen" who were "indifferent to food, wealth, comfort and material benefits", "perfect men" who "devoted their whole lives to noble ideas, service to the people and the quest for 'truth'"; therefore they represented "a combination of all the virtues". but the vile purpose and scheme of the soviet revisionist renegade clique in trying to marry revisionist views to confucian "gentlemen" and its rabid attempts to embellish them deceive neither the marxists nor the masses of the people. for it is all too clear to everyone that, in extolling the confucian moral conception and the "gentlemen", the soviet revisionist renegade clique's aim is primarily to oppose china; at the same time they try to present these "gentlemen" as models for the revisionists, decking out the privileged handful as "saintly gentlemen" so as to dupe the world and maintain fascist rule. in the confucian dictionary, the word "gentleman" is, in reality, a synonym for a reactionary ruler and is given in juxtaposition to the "mean men" who were the slaves. by feverishly eulogizing the "gentlemen" and viciously vilifying the "mean men who lust for honours and riches", the soviet revisionist renegade clique has inadvertently revealed its true features as a band of renegades opposing the people and adamantly pushing revisionism, thus proving themselves to be of the same stripe as "a consummate hypocrite and a past master in the art of prostituting marxism", the phrase lenin used in denouncing the renegade kautsky.

a sinister line that runs through the confucian moral dogma is the declining slave-owners' theory of human nature. in order to deceive the labouring people and benumb them ideologically, in moralizing the exploiting classes often camouflaged themselves under cover of supra-class "human nature" so as to palm off their morality as belonging to "the whole people" and to conceal the class character of the morality of the exploiting classes. precisely because of this, the confucian theory of human nature, which represented the interests of the declining slave-owning class, has been used time and again up to this very day by the two exploiting classes which followed, the landlord and capitalist classes since they began to degenerate and go downhill. the same is true of lin piao and the soviet revisionist renegade clique who must of

necessity peddle this sort of trash in trying to push their revisionist lines. they tried to fabricate the myth that between antagonistic classes there exist, a relationship of virtue and morality characterized by the dictum "don't do unto others what you don't want others to do unto you", "sentiments common to humanity" and feelings of "loyalty and forbearance" and "love of humanity" which touch the heartstrings of these classes. in order to prove that the confucian precepts of virtue and morality are in the same vein as the slogan of "humanitarianism", which they have propagated for so long, the soviet revisionists have time and again alleged that "the essence of benevolence (advocated by confucius) lies in 'genuine sympathy' with others", namely "regarding everyone as a human being". but, in reality, the soviet revisionist renegade clique has never regarded the people in its own country and other parts of the world as "human beings". it exercises a fascist dictatorship at home and engages in aggression, expansion and subversion abroad. its exaltation of confucius is nothing but a trick to cover, under a veil of "humanitarianism", its true colours as social-imperialism. chairman mao has stated: "as for the so-called love of humanity, there has been no such all-inclusive love since humanity was divided into classes. all the ruling classes of the past were fond of advocating it, and so were many so-called sages and wise men, but nobody has ever really practised it, because it is impossible in class society."

criticism of lin piao and confucius is a serious political and ideological struggle in the superstructure. our struggle against the lin piao anti-party clique is an acute class struggle against capitalist restoration. in this struggle we must consolidate the dictatorship of the proletariat still further, try to effect the "most radical rupture with traditional ideas" as marx and engels enjoined, and clean up the mire of exploiting class morality so that communist morality will shine with still greater brilliance.

People's Daily Article: Emancipated Tibetan Serfs Brook No "Return to Rites"

(NCNA-English Peking, June 28, 1974)

the "people's daily" recently had an article by tsaiwang ouchu of tibetan nationality who is now serving in the chinese people's liberation army. entitled "emancipated tibetan serfs brook no 'return to the rites'", the article reviews what happened in tibet in the past and pinpoints the essence of lin piao following confucius' "restrain oneself and return to the rites" as attempting to restore serfdom in tibet and drive the labouring people back to the dark old society and to a life worse than a dog's. excerpts from the article follow:

more than two thousand years ago, confucius put forward the reactionary political programme "restrain oneself and return to the rites" in order to preserve the declining and decadent slave system. he went from one state to another, styling himself as one of "the highest" and "the wise" and clamouring to "revive states that are extinct, restore families that have lost their positions, and call to office those who have fallen into obscurity". the renegade and traitor lin piao followed confucius' preaching "restrain oneself and return to the rites". he likened himself to a "heavenly horse", "superman" and "the noblest of men". he ganged up a handful of sworn followers, and dished up the programme for a counter-revolutionary armed coup d'etat, "outline of project 571", in a sinister attempt to usurp party leadership and state power, change our party's basic line and policies for the entire historical period of socialism, subvert the dictatorship of the proletariat and restore capitalism. all in all, lin piao, like confucius, craved after restoration and wanted to turn the wheel of history back.

in tibet, the handful of serf-owners headed by dalai cruelly oppressed and exploited the serfs in the past. to preserve the extremely reactionary, brutal and barbarous serfdom, they exerted themselves to spread the idealist notion that "everything is decided by heaven" to deceive the labouring people. dalai styled himself as a "god incarnate" and a "saviour" who might help anyone ascend to the "paradise" or condemn him to the "hell". dalai spread among the labouring people such deceitful remarks as "whether you are rich or poor, it is predestined. if you have the audacity to resist, i'll send you sinking into the depths of the hell." by preaching the idealist notion of "fate", the serf-owners aimed at preventing the labouring people in tibet from rising in revolt and perpetuating their oppression and exploitation. dalai's deceitful talks were strikingly similar to the reactionary fallacies preached by lin piao and confucius. the three of them were jackals of the same lair.

the handful of dalai-led serf-owners, with a view to prolonging their reactionary rule, promulgated the extremely barbarous "thirteen codes". the seventh code stipulated: as regards those below who resist those above, their eyes shall be gouged, their shin tendons pulled off, their tongues cut and their bodies thrown into a pit full of scorpions; or they shall be cast off a high mountain or dumped into the river or put to death without delay. countless innocent people died because of such barbarous law and sanguinary torture. dalai's hands were stained with the blood of tibetan labouring people. he even ordered to have men killed as offering when he chanted sutra. and he had the cheek to prettify this cruel, barbarous, inhuman and reactionary political system as a "cause of good fortune and happiness".

while relentlessly suppressing the labouring people politically, the dalai-led reactionary serf-owners in tibet subjected the masses to rapacious exploitation economically. they led a dissipated life off the blood and sweat of the serfs who, in want of clothes and food, constantly suffered from hunger and cold and whose lives hung on a thread. in those days, one-fifth of lhasa's inhabitants were vagabonds and beggars roaming the streets and alleys. there were three slum areas in the city. one of them, which is the present-day victory street, was jammed with 996 families, two-thirds living on others' handouts. who knows how many people died of hunger in tibet every day under dalai's reactionary rule? every labourer in tibet has an account of blood and tears to tell.

it is the communist party and chairman mao who delivered us tibetan serfs from the abyss of misery. the democratic reform in 1959 put an end to the reactionary rule of the three manorial lords. the serfs stood up and became the masters of their own destiny. in one step, tibet leapt from serfdom onto the bright road of socialism. a large number of outstanding tibetan cadres have emerged during the great proletarian cultural revolution and are now working as a backbone force in the leading bodies at all levels. our army, too, have many tibetan cadres. the mass movement to learn from the tatching oilfield and the tachai production brigade are in full swing. coal deposits were found in tibet, ending its no-coal history. production at the newly-built tinchih woollen mill, the tibet cement works, the machala coal mine and many other industrial enterprises has risen year after year. there have been good harvests 14 years running. people's life has improved steadily. people's communes have been set up in most parts of tibet. the poor and

lower-middle peasants and herdsmen have greatly raised their consciousness of class struggle and the two-line struggle.

the class enemy, however, will not take their defeat lying down. they invariably want to restore their lost "paradise". we must never forget that although dalai fled abroad 15 years ago after his abortive counter-revolutionary rebellion, he and his men are still collaborating with imperialism, revisionism and all reaction in a bid to reinstate their reactionary rule in tibet. the renegade and traitor lin piao followed in the footsteps of confucius to attempt restoration and retrogression. he did that in the interests of the handful of reactionary serf-owners. chairman mao has pointed out: "retrogression eventually produces the reverse of what its promoters intend. there is no exception to this rule either in modern or in ancient times, in china or elsewhere." confucius tried to turn the clock back but failed to prevent the slave system from doom. in the end he went east with an ossified head to meet his master king wen of chou. the renegade and traitor lin piao attempted to usurp party leadership and state power, subvert the dictatorship of the proletariat and restore capitalism. his pipe dream went broken like bubbles and he had to flee helter-skelter only to crash in the mongolian desert. he thus became a stinking pile of dog's droppings. the same befell dalai. he tried to preserve the reactionary and cruel serfdom but met with the opposition of the people in tibet and the rest of the country. he fled his country and now lives the life of a shameless traitor and an anti-china pawn in the pay of imperialism, revisionism and reaction. whoever wants to turn the wheel of history back will be crushed by the on-marching wheel. such is the inevitable end for everyone attempting a restoration.

PLA Communists Play Exemplary Vanguard Role in Criticism of Lin Piao, Confucius

(NCNA-English Peking, June 29, 1974)

the communists in a company of the peking units of the chinese people's liberation army are playing an exemplary vanguard role in the movement to criticize lin piao and confucius. they are studying hard and leading the company in deepening the great struggle to uphold marxism and oppose revisionism.

the company is a militant unit with a glorious revolutionary tradition. during the revolutionary wars, the company was conferred "merited company, special class" and 12 other titles of honour.

the company party branch in the current criticism movement recalled how the company had won one victory after another under the leadership of the communist party. this heightened the enthusiasm of the party branch committee members and all communists for accomplishing the political tasks laid down by the party.

at the start of the movement, the party branch called on the communists to carry forward the company's glorious tradition and stand in the forefront of the current struggle. it called on them to take the lead in studying works by marx, engels, lenin and stalin and chairman mao's works and in criticizing lin piao and confucius. the communists soon turned the call into their conscious action.

meng yu-kuei, leader of the third platoon and a member of the party branch committee, seized every opportunity to study marxism and was always the first to speak at criticism meetings. in preparation for criticizing lin piao's attack on the dictatorship of the proletariat through the confucian canons on "virtue", "benevolence and righteousness" and "loyalty and forbearance", meng yu-kuei had studied three times the marxist works the "manifesto of the communist party", "the state and revolution" and "on the people's democratic dictatorship". he used the marxist theory on class struggle and the dictatorship of the proletariat to expose the reactionary essence of the fallacies lin piao advocated. his enlightening criticism set others a good example. thanks to his guidance, the platoon has become an advanced unit of the company in studying marxism and deepening the revolutionary criticism.

communist yang li-min had little schooling. but he made sustained efforts to overcome whatever difficulties he met

in studying. he has read through the "critique of the gotha programme" and four other marxist works and written more than 40 articles to criticize lin piao and confucius. fellow fighters call him an activist. communist ho kuo-chu, an activist in the study of marxist theory, worked hard to help fellow fighters in the platoon in political study and was commended on several occasions.

sun chih-kang, member of the company party branch committee and leader of the first platoon, is the youngest cadre in the company. full of political enthusiasm, he has been working hard to help men in his platoon study marxist works and criticize the fallacies of lin piao and confucius. communist huo kuang-tsai helped new fighters in studying revolutionary theory and joined them on holidays in making investigations at the szuchiachuang production brigade near the army barracks. the village reaped an average of 1.5 tons of grain per hectare and a score of households went begging before liberation. the villagers became masters of their own destiny after liberation. they increased grain output every year. with soaring revolutionary enthusiasm during the cultural revolution, the peasants launched a campaign to learn from tachai, the national agricultural pace-setter. grain output in 1973 averaged 9.75 tons per hectare and the brigade became an outstanding unit in the campaign to learn from tachai. citing the case as an example, huo kuang-tsai and the new fighter refuted lin piao's attack on the excellent situation in china. the new fighters said huo kuang-tsai had set a good example for them to follow.

members of the company party branch committee and other communists in the company learn modestly from the masses and pay attention to summing up the advanced experience of the masses so as to give better guidance to the mass movement.

educated and tempered in the criticism movement, they have raised their consciousness of class struggle and the struggle between the two lines and of continuing the revolution under the dictatorship of the proletariat. they concern themselves with the revolution in the superstructure and uphold the new socialist things. some helped nearby schools in educational revolution and others helped nearby villages improve their cooperative medical service. many party members wrote home to encourage children of their relatives to take the revolutionary road of integrating themselves with the workers and peasants.

MEDICAL AND HEALTH WORK

Improved Medical, Health Work in Northwest China Minority Area

(NCNA-English Urumchi, June 28, 1974)

improved medical and health work has resulted in a 39 per cent increase in the population of an autonomous area for the khalkhas people in the sinkiang uighur autonomous region.

located in snow-covered mountains and valleys between the pamirs and the tienshan mountains, the kezlesu khalkhas autonomous chou accounts for 78 per cent of the khalkhas people in china. in addition, there are people of the uighur, kazakh, mongolian, tajik, uzbek and hui nationalities. before liberation, local people lived in dire poverty and their population dwindled owing to oppression and exploitation by kuomintang reactionaries, big herdowners and landlords. no doctor was available in this area of 90,000 square kilometres. epidemic diseases seriously undermined the health of local multi-national people. when a mountain hamlet in uchia county was hit by a contagious disease in the autumn of 1933, all the 300 people in the hamlet died except one who happened to be away from home.

since liberation, chairman mao and the party central committee have paid great attention to the health of people of various nationalities in the border region. the government every year allocates large sums of money and sends large numbers of medical workers to help develop the medical service there. this autonomous chou now has five times as many medical workers and six times as many beds as on the eve of the great proletarian cultural revolution. the number of large medical apparatus and instruments in commune clinics has increased fivefold.

in line with chairman mao's directive "in medical and health work, put the stress on the rural area", party organizations at all levels have strengthened their leadership over medical and health work in agricultural and pastoral areas. the staff of commune clinics has expanded and priority has been given to the supply of medicines and medical apparatus to farming and animal husbandry areas. at present, 32 commune clinics in this autonomous chou are adequately equipped for general surgical operations. the yumai commune clinic in aktao county now has 27 medical workers, and can perform surgical operations and handle acute cases.

a large number of minority barefoot doctors have come to the fore with the growth of the cooperative medical service. since 1969, over 130 short-term classes have been run for training minority barefoot doctors.

the trainees are sons and daughters of the poor and lower-middle peasants or herdsmen. they have learned how to diagnose and treat common and recurrent diseases and take preventive measures against them.

wusul mahmud, a khalkhas barefoot doctor has for years kept making rounds of visits to villages in remote valleys at the foot of snow-capped mountains. the local people said: "we could not afford medical treatment when we were ill in the old society. but the doctor now visits us from time to time, thanks to chairman mao's wise leadership."

More Peking Medical Workers Leave for Countryside

(NCNA-English Peking, June 29, 1974)

an additional 400 peking medical workers have recently left in teams for northwest china's kansu province and the yenan area of shensi province.

in line with chairman mao's directive "in medical and health work, put the stress on the rural areas", city doctors in peking now regularly organize themselves into mobile teams to work for a given period of time in the countryside.

medical institutions in the capital, including those directly under the ministry of public health, have sent more than 100 medical teams to various parts of the country since the great proletarian cultural revolution began in 1966. these teams went to shensi and kansu provinces and the ningsia hui autonomous region in the northwest, yunnan and tibet in the southwest, heilungkiang in the northeast and kiangsi and hunan in the yangtze river basin as well as the outskirts of peking.

the medical workers on these teams study and spread marxism-leninism-mao tsetung thought, give treatment to peasants and herdsmen, and help rural areas improve the cooperative medical service, train barefoot doctors and launch patriotic health campaigns. they have won warm praise from the poor and lower-middle peasants and herdsmen.

in the current movement to criticize lin piao and confucius, the party organizations of the ministry of public health and the peking municipal health department decided to send more medical teams to outlying provinces and regions.

medical workers volunteered to join these teams. some who had already made such tours asked to go once again. some elderly medical workers eagerly applied.

chao shu-hsin, a woman lecturer in her fifties at the peking medical college, earnestly requested the leadership to approve her application. she said: "before the cultural revolution i was seriously divorced from proletarian politics and from the workers and peasants. the cultural revolution, particularly the movement to criticize lin piao and confucius, gave me deep education. although i am getting old, i resolve to seize every opportunity to serve the people well and strive to remould my world outlook." the leadership finally consented.

of the 400 medical workers who have just left, 43 per cent are communists and members of the communist youth league. among them are 26 leading doctors and a considerable number of attending physicians with many years of clinical experience.

before their departure, the members of the medical teams studied chairman mao's teachings on medical and health work and made penetrating criticisms of lin piao and confucius. this further enhanced their determination to do their work well. the leadership at all levels has paid great attention to their well-being and made proper arrangements for their families during their absence.

CAPITAL CONSTRUCTION

Construction News in Brief

(NCNA-English Peking, June 29, 1974)

a new electric pumping station has been put into operation in the northern part of kiangsu province, east china. the shihkang pumping station has 240 pumps with an intake of 150 cubic metres per second. its function during the dry season is to relay water sent over by pumping stations on the yangtze river to stations further to the north for irrigation. during the flood season it will drain off excess water from 14,000 hectares of low-lying land in nearby counties. it is the seventh of its kind completed in the province since liberation.

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a two-lane highway bridge has been built over the peipan river in multi-national kweichow province, southwest china. the double-arch yenchia bridge, which is 200 metres long and 22 metres high, links two autonomous counties inhabited by people of puyi and miao nationalities. previously motor vehicles had to cross the river there by boat.

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miners in fukien province in southern china have constructed two new coal pits through self-reliance. one at the chienou coal mines has an annual capacity of 100,000 tons and the other, at luchiati coal mines, has an annual capacity of 150,000 tons. south china had few coal mines before liberation. large numbers of mines have been constructed since then.

SPORTS

Children's Sports Meet in Central China City

(NCNA-English Chengchow, June 28, 1974)

a city-wide children's sports meet was held recently in kaifeng city of honan province, central china. more than 1,500 lovely kindergarten children staged a colourful programme of calisthenics, wu shu (traditional chinese boxing and swordsmanship), athletics, tug-of-war and tricycle race. their excellent performance, which drew enthusiastic cheers from the spectators, shows that the chinese children are growing up healthily with the attention from the party and chairman mao.

high in spirit, over 800 little sportsmen performed the calisthenics with dexterity. the "worker-peasant-soldier" exercise, presented by a group of young children, which mirrored the life and work of the labouring people and armymen, was designed to reflect the children's hopes of becoming workers, peasants and soldiers when they grow up and their goal of tempering themselves to be worthy successors to the revolutionary cause of the proletariat.

the fascinating wu shu exhibition began with the "broad sword" exercise by a five-year-old youngster who entered the playground trippingly. the skill, vigour and ease shown by the youngster were warmly applauded by the spectators.

the youngster, chang kuo-hung, began training in earnest from early last year. he drew courage from the heroic deeds of people's liberation armymen when he came up against difficulties in training. he kept practising hard and learned a fairly difficult boxing exercise and a sword dance in a little over three months. his health also improved accordingly.

the excellent shows of collective fencing by two groups of children and a tug-of-war between two kindergartens were enthusiastically cheered by the little spectators.

many veteran wu shu players remarked: "it is encouraging to see these kindergarten children play so well."

the spirit of "friendship first, competition second" shown by the young sportsmen at the meet drew warm appreciation from the spectators. in the tricycle race, there were several instances of little tricyclists stopping to let others pass in order to avoid collisions. observers drew attention to these instances as showing that lofty communist morality has taken deep roots in their young hearts.

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* FOREIGN RELATIONS *
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CHINA AND ALBANIA

Yeh Chien-ying, Teng Hsiao-ping, Wu Teh, Ni Chih-fu, Ngapo Ngawang Jigme See Albanian Ensemble's Performance

(NCNA-English Peking, June 29, 1974)

chinese party and state leaders yeh chien-ying, teng hsiao-ping, wu teh, ni chih-fu and ngapo ngawang jigme tonight attended a performance presented by the visiting albanian national folk song and dance ensemble, the last on its schedule in peking.

the artists from the coast of the adriatic sea presented a rich programme of songs and dances, drawing round after round of warm applause from the audience.

pali karafili, leader of the albanian ensemble, and behar shtylla, albanian ambassador to china, and his wife, accompanied the chinese leaders at the show.

during the break, the chinese party and state leaders met and had a very cordial and friendly conversation with the leading members of the ensemble as well as its art director, dance trainer and principal artists.

cheers of "long live chairman mao exclamation" and "long live comrade enver hoxha exclamation" burst out in the hall as the curtain fell on the last item. yeh chien-ying, teng hsiao-ping, wu teh, ni chih-fu and ngapo ngawang jigme, accompanied by pali karafili and behar shtylla, mounted the stage and warmly shook hands with the albanian artists, congratulating them on their successful performance. they also presented them with a basket of flowers. the entire hall was permeated with a warm atmosphere of the great friendship and militant unity of the chinese and albanian peoples.

among those watching the performance tonight were also leading members of chinese departments concerned, including chi peng-fei, liao cheng-chih, shen chien, wang lei, li kuang-hsiang, yang chi and liu ching-tang.

CHINA AND BELGIUM

Chinese Vice Minister of Foreign Trade Meets Belgian Guests

(NCNA-English Peking, June 29, 1974)

chinese vice-minister of foreign trade chou hua-min yesterday met and had a friendly conversation with members of the delegation of the federation of enterprises of metal manufacturing industry from belgium led by valere urbain, vice-president of the federation.

the delegation left here today to tour shanghai, hangchow and kwangchow before going home. it was seen off at the airport by li chuan, vice-chairman of the china council for the promotion of international trade. on hand was patrick nothomb, charge d'affaires ad interim of the belgian embassy here.

CHINA AND BOLIVIA

Bolivian Mining and Commercial Mission Leaves Peking for Home

(NCNA-English Peking, June 29, 1974)

the mining and commercial mission from bolivia led by carlos iturralde, former minister of state, wound up its visit to peking and left here for home by air yesterday.

vice-chairman of the china council for the promotion of international trade li chuan saw the delegation off at the airport.

the bolivian guests arrived here on june 21. vice-minister of foreign trade chou hua-min had a meeting with them. wang yao-ting, chairman of the china council for the promotion of international trade, met and gave a dinner for them. they also took time out to visit industrial and agricultural institutions, scenic spots and places of historical interest. they had business talks with chinese organizations concerned.

CHINA AND BRITAIN

Chinese Engineering Workers Delegation Welcomed in England

(NCNA-English London, June 28, 1974)

a reception to welcome the visiting chinese engineering workers delegation, headed by chin tsu-min, was held on june 25 in great yarmouth, eastern england by the executive council of the amalgamated union of engineering workers of britain (auewb).

present at the reception were president of the auewb executive council h. scanlon and all other members of the council, including john boyd and reg birch. chu chi-yuang, counsellor of the chinese embassy here was also present.

h. scanlon, john boyd, reg birch and others met with the chinese delegation on june 24.

at the meeting h. scanlon expressed the hope that the chinese delegation would convey to the chinese workers the profound friendly feelings of the british workers.

chin tsu-min expressed his conviction that the friendship between the peoples and workers of britain and china would be further developed through the chinese delegation's visit.

CHINA AND CHAD

Chinese Red Cross Donation Helps Chad People Combat Drought

(NCNA-English Peking, June 28, 1974)

a donation of one million yuan renminbi from the chinese red cross society to help the chad people combat drought was presented to the chad government by chinese ambassador wang jen-san in ndjamena, capital of chad, yesterday, according to a report from ndjamena.

at the presentation ceremony, a cheque covering the donation was handed over to chad minister of public works and territorial management abdoulaye djonouma by the ambassador.

speaking on the occasion, ambassador wang jen-san expressed the chinese government and people's profound sympathy for the people of the afflicted areas in chad. in reply, minister djonouma highly praised chinese-chad friendship and requested the ambassador to convey to the chinese red cross society and the chinese government sincerest thanks from the executive committee of the chad national

movement for cultural and social revolution, the head of state and government and all the chad people.

to assist the afflicted chad people to overcome difficulties, the chinese red cross society also decided to donate to the chad government 50,000 yuan renminbi worth of medicine.

CHINA AND FINLAND

Peking Basketball Team Ends Friendly Visit to Finland

(NCNA-English Helsinki, June 28, 1974)

the peking men's basketball team with chang ming-tseng as leader and chang chi-hsiang as deputy leader left here today for greece after its friendly visit to finland.

the chinese team was seen off at the airport by martti huhtamaki, president of the finnish basketball association, and yrjo rantanen, general-secretary of the finnish basketball association. shih tzu-ming, chinese ambassador to finland was also present.

the peking men's basketball team arrived here on june 22 at the invitation of the finnish basketball association. while in finland, it visited the cities of turku, forssa and riihimaki and played three friendly matches with the finnish national basketball team.

the finnish basketball association, the riihimaki municipal government and the finland-china society each gave banquets in honour of the peking men's basketball team.

CHINA AND GUINEA

Guinean President Receives Chinese Ambassador

(NCNA-English Conakry, June 28, 1974)

guinean president sekou toure received and had a friendly talk with chinese ambassador han ke-hua at the presidency here yesterday. the chinese ambassador was leaving his post for home.

president toure gave a dinner in his honour.

present at the dinner were also guinean prime minister lansana beavogui, minister in the field of economy and finance ismael toure and foreign minister fily cissoko.

han ke-hua left here today.

CHINA AND JAPAN

Japanese Delegation Feted in Peking

(NCNA-English Peking, June 29, 1974)

wang yun-sheng, vice-president of the china-japan friendship association, gave a dinner this evening in honour of the delegation of the japanese veterans' association for japanese-chinese friendship led by noboru shimoda. they had a friendly conversation.

japanese friend in peking sueo tokuchi and his wife attended.

on hand were also leading members of chinese organizations concerned, including lu tsun-fu, sun ping-hua, chu kai-yin, wang yun and chang chang.

the 12-member japanese delegation flew in here yesterday at the invitation of the china-japan friendship association.

CHINA AND KOREA

Shanghai Workers, Shenyang Students Pledge Support for Korean People's Just Struggle

(NCNA-English Peking, June 29, 1974)

workers in the east china city of shanghai and students of northeast china's shenyang city held separate meetings today to voice firm support to the korean people's just struggle against u.s. imperialism and the pak jung hi clique and for the independent and peaceful reunification of the fatherland. they condemned the pak jung hi clique for its crimes of suppressing the patriotic youth and students of south korea and undermining the reunification of the southern and northern parts of korea.

the shanghai meeting was held at the shanghai no. 5 steel mill this afternoon. over a thousand metallurgical, textile, machinery, electrical and light industrial workers and dockers attended the meeting. filled with proletarian internationalism, they raised their arms and shouted: "the korean people's just struggle for the reunification of their fatherland is sure to win exclamation"

yeh chang-ming, vice-chairman of the shanghai municipal trade union council, addressed the meeting. in the name of the more than two million shanghai workers, he pledged firm support for the three principles and five-point programme put forward by the korean people's great leader president kim il sung regarding the independent and peaceful reunification of korea. he also voiced resolute support for the korean people's just struggle against u.s. imperialism and the pak jung hi clique and for the reunification of the country.

he said: "twentyone years have elapsed since the armistice in korea. however, the three-thousand-li beautiful land of korea has remained divided to this day. the korean workers' party and the government of the democratic people's republic of korea have made unremitting efforts over a long time for the reunification of the fatherland. the three principles and five-point programme put forward by president kim il sung chart the correct course for the independent and peaceful reunification of the fatherland and reflect the korean people's urgent desire to put an early end to this division and bring about the reunification of the country. the efforts made by the korean workers' party, the d.p.r.k. government and people for the reunification of the fatherland have won widespread support and praise from the people of the whole world, particularly the third world people including the chinese people."

yeh chang-ming strongly condemned the pak jung hi clique for obstructing and sabotaging the reunification of korea

and plotting to create "two koreas" and for its fascist crimes of sanguinarily suppressing the patriotic and just struggle of the south korean people. he firmly opposed u.s. government's interference and aggression against korea. "the u.s. government must withdraw all its troops and military installations from south korea and immediately stop its military assistance to the pak jung hi clique so that the korean people may achieve independent reunification of the country free from outside interference," he said.

he declared: "following the teachings of our people's great leader chairman mao, the working class of shanghai, displaying proletarian internationalism, has always regarded the korean people's struggle as their own. we'll always unite, fight and win victory together with the heroic korean people in the struggle against imperialism, colonialism and hegemonism and in socialist revolution and construction."

speaking at the meeting, pao fu, secretary of the shanghai no. 5 steel mill party committee, angrily denounced the pak jung hi clique for its outrageous suppression of south korean patriots and its sabotage of the reunification of korea. he said: "the workers of our steel mill strongly condemn pak jung hi clique's fascist crimes. we are convinced that under the leadership of their great leader president kim il sung, the korean people will surely win great victory in reunifying their fatherland. we steel workers will adhere to the principle of grasping revolution and promoting production, produce more and better steel, and by such deeds support the just struggles of the people of korea and other countries."

at the meeting held in liaoning university, shenyang, hao ching-hsiu, chairman of the students union of the university, said: "the entire korean people have been carrying on an unremitting struggle over a long period for the independent and peaceful reunification of their fatherland. but because of the obstruction and sabotage by the pak jung hi clique, the korean people's long-cherished aspiration for reunification is still not realized. the pak jung hi clique's wanton suppression cannot halt the torrential tide of the south korean people's struggle for the independent and peaceful reunification of their fatherland, but will only arouse their stronger resistance.

"the large-scale struggle against the dictatorial rule waged by the patriotic youth, students and other sections of the people in south korea has won widespread sympathy and support from the people of the world. the worker-peasant-soldier students of our university, who have been tempered in the great proletarian cultural revolution and are now engaged in the struggle to criticize lin piao and confucius, will follow chairman mao's teachings

and, together with the rest of the chinese people, always stand by the heroic korean people and unite with them in struggle until final victory is won."

students hsu hsiao-ying and hsueh tieh-ying said: the mammoth struggle waged by the south korean youth and students in response to president kim il sung's call, has dealt a heavy blow at the pak jung hi clique's fascist rule and won great victory. we worker-peasant-soldier students of liaoning university extend our heartfelt tribute to the staunch heroism of fearing no brute force and daring to fight and win, displayed by the south korean youth and students in their struggle for the reunification of the fatherland, and express our militant solidarity with them. the korean people's struggle for reunification will surely be crowned with complete victory.

other speakers at the shanghai and shenyang meetings expressed the conviction that no force on earth can hold back the historical trend of the korean people in reunifying their fatherland, that the 3,000-li beautiful land of korea will certainly be reunified and that the korean people's just struggle is bound to win complete victory.

Chinese Film Delegation Leaves Korea for Home

(NCNA-English Pyongyang, June 29, 1974)

the chinese film delegation led by lo kuang-ta, leading member of the film sub-group of the cultural group under the state council, left here for home by train today after a friendly visit to the democratic people's republic of korea.

the delegation was seen off at the station by chang chol, vice-minister of culture and art and li cho hup, director of the ministry's general bureau of film. liu chun-pei, charge d'affaires ad interim of the chinese embassy in korea, was also present.

during their stay in korea, members of the delegation visited the korean feature film studio and the korean 2.8 feature film studio and had discussions with korean film workers.

on the evening of june 27, the chinese charge d'affaires ad interim gave a banquet on the occasion of the visit of the delegation.

Korean Vice Premier Receives Chinese Film Delegation

(NCNA-English Pyongyang, June 28, 1974)

kim yong ju, vice-premier of the administration council of korea, received the chinese film delegation today.

the delegation is led by lo kuang-ta, leading member of the film sub-group of the cultural group under the state council.

present on the ocassion were chang chol, korean vice-minister of culture and art, liu chun-pei, charge d'affaires ad interim of the chinese embassy in korea.

vice-premier kim yong ju had a cordial conversation with the chinese comrades.

Korean Weightlifting, Cycling Teams Honored at Peking Reception

(NCNA-English Peking, June 29, 1974)

the chinese physical culture and sports commission gave a reception here this evening in honour of the visiting weightlifting team from the democratic people's republic of korea led by jang tae sik and the korean cycling team led by u tae yun.

on hand were yao hsiao-cheng, leading member of the host commission, pai ping, leading member of the chinese weightlifting association, feng teh-pao, leading member of the chinese cycling association, and chinese weightlifters and cyclists.

li jae pil, minister-counsellor, and sin gi do, first secretary, of the d.p.r.k. embassy in peking, also attended.

the reception was alive with warm expressions of revolutionary friendship and militant unity of the people and sportsmen of china and korea.

speaking on behalf of the chinese physical culture and sports commission, yao hsiao-cheng extended warm welcome to the korean weightlifters and cyclists. "the visit of the korean comrades will give their chinese counterparts a good opportunity to learn," he said. yao hsiao-cheng looked forward to more exchanges in the field of sports between china and korea.

in reply, jang tae sik noted that with the development of the friendly relations between the two countries, there has been a frequent exchange of visits between sports teams of korea and china in recent years. this exchange, he added, will certainly enhance the friendship between the people and sportsmen of the two countries and help raise the level of sports in both countries.

the korean weightlifting and cycling teams arrived in peking yesterday.

Chinese Women's Basketball Team Concludes Visit to Korea

(NCNA-English Pyongyang, June 29, 1974)

the women's basketball team of the ministry of public security of china with tien ching-jun as leader and sha kuei-chih as deputy-leader left here for home today at the conclusion of its friendly visit to korea.

seeing them off at the railway station were pang sung un, vice-director of the political bureau of the ministry of public security of korea, korean basketball players and liu chun-pei, charge d'affaires ad interim of the chinese embassy here.

kim yong ju, vice-premier of the administration council of korea, yesterday received and had a cordial and friendly talk with the leader, deputy-leader and coach of the team.

during its stay here, the chinese women basketball players held friendly matches with korean women basketballers. the players of the two countries practised together and exchanged skill, strengthening the friendship between them. the team also visited many places of the country to the warmly welcome of the local people.

the chinese team arrived here on may 29.

CHINA AND KUWAIT

Kuwaiti Gymnastics Team Leaves Peking for Home

(NCNA-English Peking, June 28, 1974)

the kuwaiti gymnastics team led by abdul majeed e. khuraibet wound up its friendly visit to china and left here for home by air today.

their itinerary in china took the kuwaiti friends to peking and shanghai and included joint training and exhibition with chinese gymnasts. their visit helps strengthen the unity and friendship between the people and sportsmen of china and kuwait.

CHINA AND MAURITANIA

Mauritanian Nouakchott Football Team Feted in Peking

(NCNA-English Peking, June 29, 1974)

the chinese football association gave a reception here this evening in honour of the mauritanian nouakchott football team led by fall amadou mansour.

charge d'affaires ad interim of the mauritanian embassy in peking almamy youssouf ly and his wife attended.

present on the occasion were li ching-chuan, leading member of the chinese physical culture and sports commission, li feng-lou, leading member of the host association, and chinese footballers.

li feng-lou and fall amadou mansour spoke at the reception which proceeded in a friendly atmosphere. they hoped that the friendship between the people and sportsmen of china and mauritania would be constantly developed.

the mauritanian football team arrived in peking on june 27.

CHINA AND NORWAY

Vice Premier Teng Hsiao-ping Meets Norwegian Delegation

(NCNA-English Peking, June 29, 1974)

vice-premier teng hsiao-ping this morning met and had a cordial conversation with the delegation of the foreign relations and constitutional committee of the norwegian storting (parliament) headed by tor oftedal, chairman of the committee, and lars korvald, vice-chairman of the committee.

the delegates taking part in the meeting were per borten, kare willoch, erland steenberg, kare stokkeland, paul thyness, asbjorn haugstvedt, arne kielland, berit as, odd lien, bernt stangholm and stein leivsson seeberg.

norwegian ambassador to china per ravne was present.

on hand also were vice-president of the chinese people's institute of foreign affairs ko po-nien and leading members of departments concerned wang pen-tso and ma chia-chun.

CHINA AND SENEGAL

Senegalese, Congolese Premiers Visit Chinese Art Exhibition

(NCNA-English Dakar, June 29, 1974)

prime minister abdou diouf of senegal and visiting prime minister henri lopes of congo together saw the current exhibition of art and craft works of china's chekiang province here this morning.

tai pei-chen, charge d'affaires ad interim of the chinese embassy in senegal and huang hsun-che, leader of the exhibition group, accompanied the two prime ministers on the visit.

the two prime ministers paid tribute to the exhibition for its contribution to strengthening the friendship and mutual understanding between the chinese and african people.

at the conclusion of the visit the chinese diplomat presented souvenirs to the two prime ministers.

CHINA AND SWITZERLAND

Chinese Scientists Delegation Concludes Visit to Switzerland

(NCNA-English Geneva, June 27, 1974)

the chinese scientists delegation this afternoon wound up its friendly visit in switzerland and left geneva by air for a visit in france.

the delegation is led by chou pei-yuan, vice-chairman of the scientific and technical association of the people's republic of china and vice-chairman of the peking university revolutionary committee, and his deputy chu yung-hsing, deputy director of the foreign affairs bureau of the chinese academy of sciences. the delegation arrived in switzerland on june 16 at the invitation of the science and research division of the swiss government. head of the department of the interior hans hurlimann received the chinese scientists and had a friendly talks with them in berne on the afternoon of june 24.

during their stay, the chinese scientists visited institutions for higher learning, research institutes and factories in zurich, berne geneva, and other places. they had friendly talks with representatives of the host units and with swiss scientists.

on june 24, urs hochstrasser, director of the science and research division of the department of the interior, gave a dinner in honour of the delegation. present at the dinner was h. aebi, president of the scientific council of switzerland. the chinese ambassador to switzerland chen chih-fang was also present.

on the same day, chen chih-fang gave a reception in honour of the visit of the chinese scientists delegation which was attended by urs hochstrasser, h. aebi and others.

CHINA AND TANZANIA

Chinese Military Goodwill Mission Leaves for Tanzania

(NCNA-English Peking, June 29, 1974)

a military goodwill mission of the people's republic of china with li ta, deputy chief of general staff of the people's liberation army, as its head and tao han-chang, deputy commandant of the military and political academy of the p.l.a., as its deputy head left peking by air today for a friendly visit to tanzania at the invitation of the headquarters of the people's defence forces of tanzania.

the mission was seen off at the airport by peng shao-hui, deputy chief of general staff of the p.l.a., ho ying, vice-minister of foreign affairs, and leading members of departments concerned, including wei po-ting, kuo lin-hsiang, tu yi-teh, kao hou-liang, chao chieh and chen chung-min.

l.l. ngatwika, charge d'affaires ad interim of the tanzanian embassy in china, and col. g.i. mareatle, military attache of the embassy, were present.

Chinese Workers, Youth and Women Delegation Leaves Peking for Tanzania

(NCNA-English Peking, June 29, 1974)

a six-member delegation of chinese workers, youth and women led by wang chao-chu, chairman of the hupeh provincial trade union council, took off to tanzania today to take part in the celebrations of the 20th anniversary of the tanganyika african national union at the invitation of the national union of tanganyika workers, the youth league of the tanganyika african national union and the union of women of tanganyika.

the delegation was seen off at the airport by chang hsiang-shan, deputy head of the international liaison department of the central committee of the communist party of china, and leading members of departments concerned ou tang-liang, han hsi-ya, chu liang and fang chiung. l.l. ngatwika, second secretary of the tanzanian embassy here, was on hand.

CHINA AND VENEZUELA

People's Daily Acclaims China-Venezuela Diplomatic Relations

(NCNA-English - Peking, June 30, 1974)

under the title "welcome the establishment of diplomatic relations between china and venezuela", the "people's daily" writes in today's editorial:

the representatives of the government of china and the government of the republic of venezuela have, through friendly consultations, decided to establish diplomatic relations between the two countries at the ambassadorial level in accordance with the principles of equality of states, mutual respect for sovereignty and territorial integrity, non-aggression against other countries, non-interference in other countries' internal affairs and peaceful coexistence. this fully conforms to the interests and aspirations of the peoples of china and venezuela. the chinese people warmly acclaim it.

located in the northern tip of south america, venezuela is a country with abundant natural resources. the venezuelan people have a glorious tradition of struggle against imperialism and colonialism and have written brilliant chapters in the history of liberation of latin america. in recent years, they have achieved major successes in the struggle to defend their national sovereignty and develop national economy, especially in the struggle to safeguard their national petroleum interests. together with many latin-american countries, venezuela has made unremitting efforts and waged persistent struggles to oppose maritime hegemonism of the superpowers and defend the 200-nautical-mile maritime rights and sea resources. the chinese people express deep admiration and firm support for it.

the international situation is excellent today; tempered in the great upheaval, the world's people are more and more awakened daily and are advancing continuously. a surging tide of struggle against imperialism, colonialism and hegemonism is sweeping the whole world. the third world has become the main force of the people of all countries in fighting in unity against hegemonism.

china is a developing socialist country and belongs to the third world. we have always sided and are fighting shoulder to shoulder with other third world countries.

though china and venezuela are separated by oceans, the peoples of the two countries have always supported and encouraged each other in the struggle against imperialism, colonialism and hegemonism. the friendship between the chinese and venezuelan people has developed steadily in recent years.

the government of the people's republic of china is the sole legitimate government representing the entire chinese people. the province of taiwan is an inalienable part of our country's territory. the people of taiwan are our dear compatriots. we are determined to liberate taiwan. our compatriots in taiwan will assuredly return to the bosom of the motherland.

the formal establishment of diplomatic relations between china and venezuela has opened a new chapter in the history of relationship between the two countries. we are deeply convinced that the friendly relations of cooperation between the two countries will certainly further develop in the days to come through the common efforts of the two sides.

Chinese and Venezuelan Governments' Representatives Meet

(NCNA-English Caracas, June 28, 1974)

the representative of the republic of venezuela and minister of foreign affairs efrain schacht aristeguieta met with the representative of the government of the people's republic of china and vice-minister of foreign trade chai shu-fan this morning in the venezuelan ministry of foreign affairs. they had a very friendly talk with each other.

present on the occasion were ling ching, deputy director of the department of international organisations and conferences and treaty and law of the chinese ministry of foreign affairs, and leonardo diaz gonzalez, director of international policy of the ministry of foreign affairs of venezuela.

CHINA AND VIETNAM

Friendly Contest Between Chinese and Vietnamese Marksmen in Peking

(NCNA-English Peking, June 28, 1974)

chinese and vietnamese sharpshooters met in a friendly contest at the peking shooting range today.

among those watching the contest were yao hsiao-cheng, leading member of the chinese physical culture and sports commission; sun cheng-hua, leading member of the chinese marksmanship association; jen chao, leading member of the peking municipal physical culture and sports commission; nguyen duc tien and ngo mai xuan, leader and deputy leader of the shooting delegation from the democratic republic of viet nam; charge d'affaires ad interim nguyen tien and other officials of the d.r.v.n. embassy here.

the shooting range today was alive with warm expressions of revolutionary friendship and militant unity of the people of china and viet nam. chinese marksmen and spectators gave a warm welcome to their vietnamese comrades-in-arms on their arrival at the range. chinese sportsmen took their hands and said with joy: "we have been longing to see you in our country." vietnamese marksmen replied: "the people of viet nam and china are comrades and brothers. we are very glad to visit china." in the resting room, marksmen of the two countries sang chinese and vietnamese songs together.

the friendly contest will continue for three days. today's programme included rapid-fire pistol shooting and free small-bore rifle shooting (3x40 shots). after more than four hours of competition, the chinese trio won first place with a total score of 1,766 points and the vietnamese team scored 1,729 points in pistol shooting. in the free small-bore rifle shooting, the guest team of four scored 4,254 points and the chinese team netted 4,452. in the pistol shooting, le ba nhan of viet nam equalled the national record set by him, with 586 points. lu chung-chien of china scored 592 points in the same event, and his first 30 shots brought 299 points. the spectators warmly applauded the sharpshooters of the two countries for their excellent performance.

the marksmen of the two countries will continue the contest tomorrow and the day after tomorrow in men's and women's standard small-bore rifle shooting (3x20 shots), men's and women's pistol shooting, men's free small-bore rifle prone shooting (60 shots) and women's standard small-bore rifle prone shooting (60 shots).

TERRITORIAL WATERS

New Zealand to Support Concept of 200-Mile Economic Zone, Says Prime Minister Kirk

(NCNA-English Wellington, June 28, 1974)

new zealand will strongly support the concept of a 200-mile economic zone at the caracas conference on the law of the sea, prime minister norman kirk told the parliament on june 26.

the prime minister said that new zealand's interest in its offshore areas extends beyond fisheries. the new zealand delegation has accordingly been instructed to maintain, at the caracas conference, the country's "strong support for the concept of a 200-mile economic zone, under the control of the coastal state."

General Debate Begins at 3rd UN Conference on Law of Sea

(NCNA-English Caracas, June 28, 1974)

general debate began at the third u.n. conference on the law of the sea here today after the adoption of its rules of procedure yesterday, removing the obstacle set up by the superpowers which gives them the right of veto against a majority.

speaking at the morning and afternoon sessions today were representatives of many latin american, asian and african countries. they stood firmly for the defence of their maritime rights, opposed the old law of the sea system based on colonialism, imperialism and hegemonism and called for a new law of the sea which conforms to the needs of the times and reflects the legitimate rights of the numerous developing states.

foreign minister gonzalo facio, head of the costa rican delegation, stressed the need to draw up an internationally recognized convention on the law of the sea. otherwise, he said, the great fishing fleets of the most developed countries would seize a greater part of the fishery resources of the developing nations and the activities of the voracious trans-national companies interested in the extraction of minerals on the sea bed and ocean floor could not be stopped.

he said, "the thesis of 200 miles originates in latin america, a product of economic necessity."

brazilian representative ramiro saraiva guerreiro said that the ever wider acceptance of the concepts of

patrimonial sea and exclusive economic zone clearly indicates that the trend towards a new legal order for the oceans is irreversible. the 200-mile territorial sea is the forerunner of this trend, he said.

he said that the extension of sovereignty to 200 miles by states facing an open ocean is adequate and necessary for the protection of their interests.

head of the delegation of el salvador reynaldo galindo pohl said that his country subscribed to the thesis and doctrine of 200 miles 23 years ago. referring to the proposed reforms on the question of maritime rights, he emphasized the importance of the declarations of montevideo, lima, santo domingo and addis ababa. he said, "africans, asians and latin americans have united together in a common cause deeply affecting their prospects of development."

galindo also said that appropriate arrangements should be made to meet the demands of the land-locked and geographically disadvantageous countries, particularly those that are developing.

barbados minister of external affairs george moe called for the establishment of a just economic order for the sea, bringing to an end the imposition of the will of the strong on the weak, under the guise of tradition.

he said, "we have come to the conference at a time when there are already signs of the same kind of behaviour on the seas and sea-bed as seen on the land over the past centuries. this kind of behaviour which amounted to indiscriminate pillage, unfair competition, and unjust enrichment was the cause of many a war. we have the duty, not only to ourselves but to future generations, to prevent similar despoliation of the marine environment." he pointed out that the existing international law of the sea is unjust. he said, "nations such as barbados, which have recently regained their independence did not take part in the formulation of the existing international law of the sea and cannot be expected to accept as being just, those rules and principles which reflect the imperialist interests of traditional maritime powers."

kekoura camara, head of the guinean delegation and minister of livestock breeding and fishery, stressed that certain powers alleged they sought privileges for the sake of the so-called guarantee of world security. in face of this allegation, the republic of guinea solemnly affirms that it is necessary to break with the status quo. "it would be tragically comical that our peoples who are frustrated by the present order, instead of reacting strongly, try to achieve a change by imploring the generosity of those who are benefited by that order. justice, be it social or economic, is never bestowed but must be won through struggle like the freedom, independence and progress of the peoples." he added: "the republic of

guinea affirms unequivocally that it will not reduce, under any pressure and whatever the reason, the minimum limit of 130-mile territorial sea which also means the economic zone here."

he stressed the importance of guaranteeing the security, independence and full sovereignty of all countries. "for anyone who remembers the portuguese imperialist aggression of november 22, 1970 against guinea, the legitimacy of our preoccupation in the matter of defence, and more particularly of the territorial sea, speaks for itself", he stressed.

kim guk hun, leader of the delegation of the democratic people's republic of korea, stated that the third u.n. conference on the law of the sea is convened at the historic juncture when the peoples of the world are fighting against aggression and plunder in all forms as well as subordination and inequality, and in defence of national dignity and political sovereignty.

"the time has gone forever when the imperialist powers could hold sway over the world and decide the destiny of the small and weak nations at will," he stressed.

"today," he added, "the peoples of the developing countries are waging a vigorous struggle to safeguard their territorial sea and natural resources as part of their struggle against the aggression and intervention of the imperialists and colonialists and for consolidating national independence and firmly defending their state sovereignty."

the government of the democratic people's republic of korea, he said, energetically supports the struggle of people of various countries to defend national sovereignty, territorial sea and natural resources and supports the stand of third world countries on the 200-mile maritime rights.

"the peoples of the asian, african and latin american countries should support, cooperate and unite with each other if they want to win victory in the struggle to realize their common cause".

because of the division of the korean territory and nation caused by outside forces, he said, the korean people can neither run their economy in a coordinated way and utilize rationally the abundant natural resources on the land and in the sea nor jointly promote the prosperity and progress of the nation by pooling the wisdom and strength of the entire nation. the u.s. army's occupation of south korea and its acts of interference against the korean people's exercise of sovereignty over their own territory, territorial waters and natural resources cannot go on any longer, he stressed.

the korean people do not recognize all the aggressive, shackling and unequal "agreements" which the south korean authorities concluded with the foreign aggressors, and have declared them null and void. he mentioned the fishery agreement of 1965 and the "agreement on the joint development of the continental shelf" of 1974 between the south korean authorities and japan.

he added: "in order to make full use of the national resources on our land and sea, the u.s. troops under the signboard of the 'u.n. forces' must withdraw from south korea and stop intervention in all forms at once." "furthermore, in order to defend national dignity and attain full sovereignty, it is necessary to terminate interference by outside forces and, at the same time, do away with the flunkey-traitors who are ushering in and fostering outside forces."

he said that the delegation of the royal government of national union of cambodia, the genuine representative of the cambodian people, should be able to participate in the conference.

he expressed solidarity with the national liberation movements that are fighting against imperialism and colonialism. "we support the demand of the third world countries that the liberation movements recognized by regional organizations participate in the conference as observers," kim guk hun declared.

igor kolosovsky, head of the soviet delegation, took the floor. his speech indicated that the soviet revisionists, seeing that the third world countries' struggle in defence of the 200-mile maritime rights has become a world-wide irresistible current, deem it undesirable to renew their opposition to the maritime rights of the third world countries publicly. so they changed tactics. while paying lip service to agreement in general terms to a 200-mile economic zone, they, to all intents and purposes, are trying by various means to deny the coastal states the exclusive right over their 200-mile economic zones. the soviet representative deliberately made no mention of the proposals of third world countries on exclusive economic zones. instead, he claimed that foreign fishing fleets should "have the right to fish in those zones on a non-discriminatory basis where fisheries were not being fully exploited by the coastal states." this lays bare the hegemonic stand of the soviet revisionists in insisting that they should have the privilege to plunder the maritime resources in zones under the national jurisdiction of other countries.

It should be noted in particular that on the question of passage through straits, the soviet representative stuck stubbornly to the unreasonable proposal that foreign vessels should have "free passage" through straits that are within the limits of the territorial seas of other countries. actually, what they want is that in pursuance of their expansionist policy, military vessels of the superpowers can freely pass through these straits at will in disreguard of the sovereignty of the coastal states, and threaten the security of sovereign nations.

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* NATIONAL *
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RANKS OF THEORISTS

Ranks of Workers' Theorists in Peking Municipality Rapidly Grow and Progress

- They lead in reading and study and in the criticism of Lin Piao and Confucius to become a fresh force on the theoretical front

A newborn thing appearing in the great cultural revolution and in the campaign to criticize Lin Piao and Confucius

(Peking Jen-min Jih-pao, June 25, 1974)

(Based on an NCNA report dated June 24, 1974) Spurred by the campaign to criticize Lin Piao and Confucius, a contingent of workers' theorists not divorced from production in Peking municipality is growing and expanding rapidly. At present, the numbers of workers' theoretical study tutors at and above the workshop level on the industrial, communications and capital construction fronts throughout the municipality has risen to over 45,000, an increase of 150 percent compared with last year. They are active on the forefront of the struggle to criticize Lin Piao and Confucius, and take the lead in study and in criticism. They have become a fresh force on the theoretical front.

The contingent of workers' theorists in Peking municipality is a newborn thing surging forth in the great proletarian cultural revolution and in the criticism of Lin Piao and Confucius. In the struggle against the Lin Piao anti-Party clique, the workers have come to understand deeply that in order to criticize penetratingly and thoroughly the ultra-right essence of the counter-revolutionary revisionist line of swindlers like Lin Piao, they must grasp Marxism as a theoretical weapon. In the campaign to criticize Lin Piao and rectify the style of work, energetically responding to Chairman Mao's call, "Read and study seriously and have a good grasp

of Marxism," they have whipped up a wave of enthusiasm for the study of Marxism-Leninism-Mao Tse-tung's thought. In the mass study campaign, contingents of workers' theorists not divorced from production have been born in many basic-level units.

As soon as this new thing appeared, it received the attention of Party committees at various levels and the welcome of the broad masses. Toward the end of last year, the CCP Peking Municipal Committee called a special city-wide experience-exchange meeting of workers' theorists and a workers' theoretical study forum to give energetic support to the growth of the contingent of workers' theorists. Since the launching of the campaign to criticize Lin Piao and Confucius, the broad masses of cadres and workers have, through the penetrating criticism of Lin Piao's counter-revolutionary revisionist line and the ideology of the reactionary classes on the decline--the doctrines of Confucius and Mencius--advocated by him, come to understand more deeply that to carry through to the end this political struggle and ideological struggle to enable Marxism to triumph over revisionism and the proletariat to triumph over the bourgeoisie in the superstructure, it is necessary to seriously study revolutionary theory and build a contingent of workers' theorists. Spurred by the struggle to criticize Lin Piao and Confucius, in a short period of several months, contingents of theoretical workers have been established and developed in factories, mines and enterprises. Taking the system of the machinery bureau for instance, the Party committee of his bureau has popularized the experience of the Peking Heavy-Type Electric Motor Factory in establishing a group of workers' theorists, adopted measures to strengthen leadership, and inspired the 84 factories under the whole bureau to establish contingents of workers' theorists.

After their establishment, the contingents of workers' theorists have fully demonstrated their great vitality and played a combat role. They make use of spare time to seriously study the relevant instructions by Chairman Mao and the Party Central Committee on the criticism of Lin Piao and Confucius, study works by Marx and Lenin and by Chairman Mao, study the historical experience of the struggle between Confucianism and Legalism and study the revolutionary spirit of Lu Hsün in criticizing Confucius. They have helped the workers' spare-time study groups to study and have become propagandists of Marxism-Leninism-Mao Tse-tung's thought. Standing on the forefront of the struggle to criticize Lin Piao and Confucius, they take the lead in unfolding revolutionary mass criticism, writing articles, writing big-character posters, and have become fighters in the criticism of the doctrines of Lin Piao and Confucius. They take the problems raised by the masses in the struggle to criticize Confucius and Lin Piao as the focal points of their study. After doing hard research, they again return to the midst of the masses as tutors. They have become tutors in mass study.

In the campaign to criticize Lin Piao and Confucius, the members of the contingent of workers' theorists in the Peking Suburban Timber Mill successively wrote over 500 mass criticism articles, summed up experiences, spoke at various criticism meetings on over 300 occasions and acted as

tutors for the masses over 200 times. They have become a backbone force in study and criticism throughout the mill.

With the subjects of criticism in mind, the contingent of workers' theorists in the Peking People's Machine Works selected and edited the relevant writings by Marx, Engels, Lenin and Chairman Mao for publication in book form for distribution to the masses for study. They also compiled the data of Lin Piao, the doctrines of Confucius and the history of struggle between Confucianism and Legalism, etc., acted as tutors for the working masses and took the lead in the criticism of Lin Piao and Confucius to give impetus to the development of the campaign.

Besides taking the lead in study and criticism, the members of the contingent of workers' theorists in the Kuanghua Dyeing and Weaving Factory also helped the Party branches of workshops to tackle typical examples, train a backbone force, and properly run columns for mass criticism, thus playing the role of a lieutenant in helping the Party branches tackle major issues.

Because the ranks of workers' theorists are drawn from the masses and rooted in the masses, their activities are suited to the needs of the masses and are warmly welcomed by the masses. The contingents of workers' theorists, by continuously drawing nourishment and receiving education from the masses, have raised their ideological consciousness and awareness of the political line.

Like all revolutionary new things, the contingents of workers' theorists are progressing and developing in struggle. After the No. 5 Automobile Repair Plant in Peking established a group of workers' theorists in April last year, the Party committee of the plant paid great attention to it and the broad masses of workers showed warm support for it. But due to the influence of traditional ideas, a few persons were of the view that the workers were meant to do labor and not to study theory. Some members of the worker theoretical group also encountered some difficulties in study and were not sure of themselves. To counter this situation, the Party committee of the plant organized the workers' theoretical group to repeatedly study Chairman Mao's "Where Do Correct Ideas Come From?" and other brilliant works and penetratingly criticize the "theory of innate genius" advocated by Lin Piao, and Confucius' "The wise of the highest class and the stupid of the lowest class" and his other fallacies.

Through study and criticism, everyone came to understand that Marxism-Leninism-Mao Tse-tung's thought represents the science of the proletarian revolution, which the workers not only must study but also can surely study well. They said that in the "Communist Manifesto," Marx and Engels pointed out long ago: The proletariat is the grave-digger for the bourgeoisie. To persist in continuing the revolution under the dictatorship of the proletariat, our working class must not only master production technique and do well in socialist production but also master Marxism as a theoretical weapon, criticize the ideology of the bourgeoisie and all other exploiting classes and exercise overall dictatorship over the bourgeoisie in the realm of the superstructure. This is a great mission entrusted us by history.

With awareness enhanced, everyone showed a high sense of political responsibility and doggedly overcame difficulties and assiduously studied. In over one year, the theoretical group of this factory, in close association with the realities of the criticism of Lin Piao and the rectification of the style of work and the struggle to criticize Lin Piao and Confucius, tackled "Critique of the Gotha Program," "The State and Revolution," "Imperialism, the Highest Stage of Capitalism," "On Practice," "On the Correct Handling of Contradictions Among the People" and other works, and wrote at different times over a dozen pieces of supplemental instruction data including "The Epochal Background of 'Subduing One's Self and Returning to Propriety'," "Struggle between Restoration and Counter-Restoration Since the Founding of the People's Republic," "How To Evaluate the Historical Role of Ch'in Shih Huang," etc. They raised their theoretical level as well as their level of criticism.

The contingents of workers' theorists in Peking municipality pay attention to carrying forward the revolutionary study style of linking theory with practice and of combining study with the practice of the three great revolutionary movements, with revolutionary mass criticism and with the transformation of the world outlook. The members of the workers' theoretical group in the Fengtai Air-Conditioned Rollingstock Section of the Peking Railway Sub-Bureau constantly pay attention to correctly handling the relationship between theory and practice. They take the struggle to criticize Lin Piao and Confucius as the best classroom for the study of revolutionary theory and insist on taking study as a prod to criticism and criticism as a prod to study. They correctly handle the relationship between teachers and students and humbly learn from the masses. They correctly handle the relationship between their own work and theoretical work and exemplarily carry out the guideline of "grasping revolution, promoting production and other work and preparedness against war." They correctly handle the relationship between the individual and the collective, resist the corrosion of the bourgeois idea of fame and gain, embrace proletarian ideas and rely on collective wisdom and carry out well theoretical work.

The Party committees at various levels in Peking municipality pay great attention to strengthening the training and building of the ranks of workers' theorists. They hold that the long-term nature of class struggle and two-line struggle determines the long-term nature of the struggle on the theoretical front. If the proletariat does not beat its own enemy theoretically, it cannot win thorough victory in socialist revolution and socialist construction. Therefore, a factory must not only build a red-and-expert technical team but also build properly a Marxist theoretical team. This is a 100-year plan for adhering to Marxism and opposing revisionism, and is of major strategic significance. With proletarian far-sightedness, we must strengthen leadership and sensibly exercise a firm and proper grip on this task. The Party committees of many factories and enterprises have put this task as an important item on their agenda, and drawn up plans and measures to insure that it is placed under the change of specific leading cadres and that there are persons responsible for the propaganda departments. Attention is also paid to summing up and exchanging experiences and giving impetus to the continuous progress of this task.

To insure the healthy growth of the ranks of workers' theorists, the Party committees at various levels also paid attention to a proper grip on ideological development.

The Party committee of the Peking People's Printing Press constantly gives the ranks of workers' theorists education in real-life class struggle and two-line struggle to enable them to actively plunge into the current struggle to criticize Lin Piao and Confucius. It educates them to study for the revolution so as to enable them to strengthen the sense of responsibility in study. It educates them to maintain close contacts with the masses without departing from productive labor so as to enable them to maintain the features of the working class. It educates them to study painstakingly so as to enable them to get armed gradually with the Marxist theory.

Simultaneously with strengthening ideological development, the Party committees at various levels also pay attention to strengthening organizational construction and selecting activists in revolutionary mass criticism to consolidate the theoretical ranks according to the principle of the three-in-one combination of the old, the middle-aged and the young. The Party committees at various levels also adopt such measures as operating short-term study classes, arranging the time required, and sending them to institutions of higher learning to listen to lectures, thus creating the necessary conditions for the ranks of workers' theorists. Thanks to the concern and education of the Party organizations at various levels, the members of the contingents of workers' theorists have further strengthened their confidence and determination in the study of revolutionary theory.

* * *

The Army and the Militia Jointly Run a Political Night School To Train Backbone Forces for Theoretical Work

- the 3rd Mechanized Company of a certain Peking PLA unit fight shoulder to shoulder with the local militia company in criticizing Lin Piao and Confucius

(Peking Kuang-ming Jih-pao, June 18, 1974)

(Our own correspondent) In the campaign to criticize Lin Piao and Confucius, the 3rd Mechanized Company of a certain Peking PLA unit and the militia company of the Shihchuangt'un brigade in the garrison area fight shoulder to shoulder. The army and the militia jointly run a political night school for training a backbone contingent of theorists.

The joint operation of the political night school by the army and the militia for training a backbone contingent of theorists is a pressing need for the army and the militia to unfold the struggle to criticize Lin Piao and Confucius.

At the very start of the campaign to criticize Lin Piao and Confucius, the 3rd Mechanized Company set up a theoretical tutorship group. However, because the tutorship group had not enough understanding of the vivid realities of class struggle and the two-line struggle in society, it often spent too much time in teaching theory and too little time in associating what it taught with realities. The fighters felt that what they heard was not concrete and vivid enough. To remedy this drawback, the tutorship group, on the one hand, invited old poor peasants and old militiamen in the garrison area to act as tutors and, on the other, constantly made social investigations and learned from the militiamen and the broad masses of poor and lower-middle peasants in Shihchuangt'un their good experience in associating the criticism of Lin Piao and Confucius with the realities of actual class struggle and the two-line struggle.

Meanwhile, due to lack of theoretical and historical knowledge, some militiamen often confined their discussion to the matter at issue in criticism, and failed to hit the nail on the head and to lay hold of the essence. At a discussion meeting, veteran militiaman Wang Ping recalled how in the period of the War of Resistance against Japan, he fought the enemy together with the 8th Route Army in day time and, at night, with the help of Squad Leader Chang of the 8th Route Army, combined the study of culture with the study of revolutionary theory. This enabled a boor like him to read books and newspapers with understanding. With feeling, Wang Ping said, "Now there are so many PLA men stationed here. They are good at reading and study. Why not turn to them for advice!" Inspired by Wang Ping, the militia company constantly invited the comrades of the tutorship group of the 3rd Mechanized Company to act as tutors, and learned from the 3rd Mechanized Company. It was prepared to organize a backbone contingent of theorists for the militia.

Practice of struggle made the fighters of the 3rd Mechanized Company and the militiamen of Shihchuangt'un deeply feel that "the revolutionary war is a war of the masses." In the past, a battle called for the coordination of the army and the people in fighting. Today a cultural battle likewsie calls for the army and the people to fight shoulder to shoulder, in order to fight a proper people's war in the criticism of Lin Piao and Confucius. After a full consultation between the Party branch of the 3rd Mechanized Company and the leading members of the militia company, on the basis of summing up the previous experience of the army and the people in learning from each other, and a political night school was set up for the joint training of a backbone contingent of theorists.

How to persist in the operation of a night school of the army and the people to insure the faster growth of a backbone contingent of theorists? The methods adopted by the 3rd Mechanized Company and the Shihchuangt'ung brigade militia company are:

To strengthen the leadership and improve the organization. The two companies of the army and militia both put the operation of the night school on their agenda and make regular analysis and study of the matter. They set up a leading body for the night school with the brigade Party branch deputy secretary and concurrently militia company commander as the night school principal, the secretary of the Party branch of the 3rd Mechanized Company as the night school political instructor and cadres, fighters, militiamen and old poor peasants as teachers. In accordance with the actual conditions, they have also established eight study groups with the platoon as unit. Those fighters and militiamen with a high awareness of class struggle and the two-line struggle, and the required cultural level who are capable of keeping in touch with the masses and studying hard are selected for participation in study at the night school.

To scientifically arrange the contents of study and pay attention to study results. To enable the night school to become a real classroom for the study of Marxism-Leninism-Mao Tse-tung's thought to criticize whatever topics in accordance with the needs of the actual struggle to criticize Lin Piao and Confucius, everyone is systematically and methodically organized to study Marxist-Leninist works and Chairman Mao's relevant works and combine study with discussion and criticism. Meanwhile, by inviting the old poor peasants to give talks on the village history and recall the family history, they have again and again associated the facts of actual class struggle with the criticism of special topics and organized again and again the study of topics in conjunction with the contents for criticism, thus enabling criticism to give impetus to study and vice versa, and raising the political and theoretical level of the students.

To make overall arrangements for solving the contradictions among production, work and study. At first, because the company was burdened with a heavy construction task, the production brigade was busily occupied with production work, and the production teams sometimes had to work late, time could not be guaranteed for study. For this reason, they draw a

clear line between work in order of importance and urgency, and make overall arrangements to insure by all means the backbone elements in theoretical work of time for study. They also exercise flexible control over the division or merging of work and make use of intervals between sessions of work.

To give full play to the role of the backbone elements in theoretical work in the campaign to criticize Lin Piao and Confucius, the leading body of the night school, besides conducting concentrated study, also arrange tasks for them and let them take part in mass study and criticism meetings and make use of their study results in the night school to help and inspire mass study and criticism. Attention is also paid to bringing to the night school for solution the knotty problems among the masses in study and criticism. Meanwhile, they constantly arrange for the backbone elements in theoretical work among the militiamen to come to the company unit to give guidance and let the backbone elements in theoretical work of the company head for the militia company to talk on understanding, thus giving better play to the role of the backbone elements in theoretical work.

Several months of practice make the 3rd Mechanized Company and the Shihchuangt'un militia company deeply feel that the political night school jointly operated by the army and the militia was a good form for training a backbone contingent of theorists and giving impetus to the penetrating criticism of Lin Piao and Confucius. It has many advantages:

First, the army and the militia learn from and encourage each other and serve properly as the main force in the criticism of Lin Piao and Confucius. In the night school, some militiamen found a source of great inspiration from fighter Kuo Lan-hua, a backbone element in theoretical work who had only two years of schooling. After realizing the great significance of the criticism of Lin Piao and Confucius, he took an active part in fighting, seized the first chance to speak at all criticism meetings big or small, wrote over 40 critical articles since the criticism of Lin Piao and Confucius began, and became a pace-setter in the criticism of Lin Piao and Confucius. They said, "What Little Kuo could do we should also be capable to do." All of them consciously took Little Kuo as an example and sought progress knowing well the difficulties involved. They consciously studied in the hard way and effectively criticized the doctrines of Confucius and Mencius and the reactionary fallacies spread by Lin Piao to peddle the doctrines of Confucius and Mencius. The firm proletarian stand of the poor and lower-middle peasants and militiamen likewise stimulated the cadres and fighters.

Second, the army and the militia exchange experiences with each other and improve their level of criticism together. For instance, when criticizing Lin Piao for imitating Confucius in promoting "subduing one's self and returning to propriety," fighter Yen Fu-min, a backbone element in theoretical work, cited a host of facts to show that from ancient times to date, all reactionary groups always took "subduing one's self and returning to propriety" as a black banner for carrying out counter-attack and settlement of accounts in the reverse against the revolutionary class. He made

a penetrating analysis of the class origin and ideological origin of Lin Piao's counter-revolutionary revisionist line. Militiaman Wang Shu-lin, a backbone element in theoretical work, cited the miserable stories of over 60 of the 120-odd households in the whole brigade. In the old society they had to flee the famine and go begging, with 41 of them dying of cold and starvation and 15 selling out their sons and daughters. He exposed that in advocating "subduing one's self and returning to propriety," Lin Piao vainly attempted to achieve the criminal aim of turning back the wheel of history and making the poor and lower-middle peasants undergo another round of suffering. Thus, the army and the militia, through combining theory with practice, penetratingly criticized Lin Piao's reactionary program for "subduing one's self and returning to propriety."

Third, the army and the militia work as a team to deepen revolutionary mass criticism. When criticizing the "doctrine of the Mean" peddled by Lin Piao and Confucius, the army and the militia called three criticism meetings. Each criticism was made more penetrating than the one before. They came to realize that the "doctrine of the Mean" was a philosophy for negating dialectics and negating the objective law governing changes in the development of things and for "turning things upside down." They adopted the method of fighting a battle of annihilation in tackling special topics one by one. They tried again after a failure and kept on trying. They criticized Lin Piao and Confucius' reactionary fallacies step by step until such fallacies were deeply and thoroughly criticized.

Fourth, the glorious tradition of the army and the militia fighting shoulder to shoulder is carried forward to strengthen the unity of the army and the militia. Led by the night school, there emerged the scene of the army and the militia fighting shoulder to shoulder in the whole village. The poor and lower-middle peasants said elatedly, "As soon as the old 8th Route Army came to the village in those years, it made propaganda among the masses, organized the masses and armed the masses in fighting jointly against the enemy. Now, to make us fight well the battle to criticize Lin Piao and Confucius, the PLA has helped us not only to study culture but also to study theory. They are really like the old 8th Route Army of those years." The fighters said with deep understanding, "The poor and lower-middle peasants have shown us so much concern and provided us with a great wealth of good experience and lively material for the criticism of Lin Piao and Confucius like their delivering load after load of heavy shells to the battlefield in those years. We must learn well from them and win together a still greater victory in the criticism of Lin Piao and Confucius."

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In the Criticism of Lin Piao and Confucius, the Party Branch of the 4th Company of a Certain Unit under the PLA Ch'engtu Command Implements Three Kinds of "Combination" To Train a Contingent of Theorists Among Fighters

(Peking Kuang-ming Jih-pao, June 11, 1974)

(Our own correspondent) In the movement to criticize Lin Piao and Confucius, the Party branch of the 4th Company of a certain unit under the PLA Ch'engtu Command has set up study and criticism groups for implementing three kinds of combination--combination of cadres with backbone elements in theoretical work; combination of backbone elements in theoretical work with the masses; and combination of study with criticism. This way of doing has a positive role to play in training the ranks of army theorists and deepening the development of the criticism of Lin Piao and Confucius.

(1) Combination of the cadres with the backbone elements in theoretical work, with the officers and soldiers teaching each other.

In the course of organizing study for the backbone elements in theoretical work among fighters, besides adopting the methods of delving deep into original works, picking out topics for discussion, and teaching and learning from each other with main emphasis on private study the methods of combining the cadres with the backbone elements in theoretical work and making the officers and soldiers teach each other are also adopted. Recently, when they studied Chairman Mao's thought on education, they brought up some problems. The Party branch brought together their views, and organized everybody to study and discuss first Chairman Mao's teachings bearing on the policy, principle and method of education in conjunction with their own ideological realities. On the basis of collective discussion, the committee member of the Party branch and the deputy commander of the company gave a guiding speech. He aired his view on the practice of the developmental mode and his opposition to the cramming method in education. This shows that the practice of the developmental mode of education in the company unit is not only a question of method, but more importantly a question of the line of whether or not the masses could be trusted or relied upon, a glorious tradition of our army, and a vivid expression of Chairman Mao's thinking on education. Some backbone elements in theoretical work said that only by adopting the developmental mode could the wisdom and ability of the masses and the functions of the backbone elements in theoretical work be brought into full play. After this speech and discussion, the backbone elements in theoretical work had a better understanding of Chairman Mao's thinking on education.

(2) The combination of the backbone elements in theoretical work with the masses, and the constant improvement of the theoretical level.

When criticizing the reactionary program of Lin Piao and Confucius for "subduing one's self and returning to propriety," a backbone element in theoretical work and leader of the artillery squad employed the viewpoint of unity of opposites to look at problems in study. From historical

experience, he realized that in the process of founding the Ch'in Dynasty had to go through Shang Yang's political reforms, Ch'in Shih Huang's burning of books and burying of Confucian scholars alive and other important struggles between restoration and counter-restoration before the cause of feudal unification could be achieved for the first time in the history of China. The Party branch was of the view that the insight of the artillery squad leader was helpful toward understanding practical struggle. So, he was invited to give an introductory account to the whole company. After the introductory account was given, the Party branch organized the comrades of the whole company to study the Marxist principles bearing on classes and class struggle, and set questions for discussion: Viewed from historical experience to practical struggle, and from the international communist movement to the two-line struggle at home, why is the struggle against restoration long and complicated? How should we raise our understanding toward the Party's basic line? The comrades of the whole company were very enthusiastic about the discussion. Based on the events of the tenth two-line struggle within the Party, some comrades realized that in the realm of political ideology, the struggle between socialism and capitalism would take several hundred years to resolve. They also realized that there would be a two-line struggle within the Party for a long time, that it would appear ten times, twenty times, or thirty times that people like Lin Piao would emerge again, and that this was something independent of man's will. Big mistakes would be made if this law were inadequately understood.

(3) The combination of study with criticism, and the practice of all-round dictatorship over the bourgeoisie in the realm of the superstructure.

The Party branch paid attention to making the ranks of theorists combine reading with criticism of revisionism, and persevering in training them in the process of struggle and improving them through practice. At the initial stage, they used Marxism-Leninism-Mao Tse-tung's thought as weapon aimed at the mortal wound of "subduing one's self and returning to propriety" of Lin Piao and Confucius, and made an all-round criticism of Lin Piao's counter-revolutionary revisionist line and the doctrines of Confucius and Mencius, the ideology of the reactionary classes on the decline. On the theory of knowledge, they studied the dialectical materialist principles of Marxism, such as matter first, consciousness second, the reaction of material initiative on consciousness, etc., and criticized the "theory of innate genius" and the "concept of heavenly mandate" of Lin Piao and Confucius. On the concept of history, they studied the Marxist historical materialist theory of slaves as the makers of history, and criticized the reactionary concepts of "heroes make history," "the wise of the highest class and the stupid of the lowest class" of Lin Piao and Confucius. On educational thought, they studied Chairman Mao's teaching that "education must serve proletarian politics and be combined with productive labor," and criticized the reactionary educational thoughts of Lin Piao and Confucius, such as, detachment from practice, intellectual culture first, and "the student, having completed his learning, should apply himself to be an officer." On the theories of literature and art, they studied

Lenin's statements on the principle of partisanship of literature, and Chairman Mao's teaching that "all our literature and art are for the masses of the people, and in the first place for the workers, peasants and soldiers; they are created for the workers, peasants and soldiers and are for their use." They criticized the theory of human nature, and the "theory of no conflict" of the landlord and bourgeois classes publicized by Lin Piao and Confucius. In law, they studied Chairman Mao's theory of people's democratic dictatorship and his teaching of "To protect or to suppress the masses of the people--this is a fundamental distinction between the Communist Party and the Kuomintang," and criticized Lin Piao and Confucius' reactionary viewpoints of "attack a great many in order to protect a handful," and "punishments are not applicable to the high officials, rites are not applicable to the common people." The comrades said that only by using Marxism-Leninism-Mao Tse-tung's thought as weapon could they penetratingly and thoroughly criticize Lin Piao's counter-revolutionary revisionist line and the doctrines of Confucius and Mencius, and practice all-round dictatorship over the bourgeoisie and all exploiting classes in the superstructure including the various spheres of culture.

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TEENAGE YOUTH AND CHILDREN

Firmly Grasp Ideological Education for Teenage Youth and Children

by

the CYL General Branch of the Chin Hsien Experimental School, Luta City, Liaoning Province

(Peking Kuang-ming Jih-pao, May 31, 1974)

Since the establishment of the new CYL general branch in our school in 1972, under the leadership of the school's Party branch, we have attached great importance to conducting education in ideology and line for the teenage youth and children, and extensively launched activities in "learning from Comrade Lei Feng." We have led them to actively participate in the movement to criticize Lin Piao and Confucius so that they could grow to maturity and get steeled through struggle.

Carry Out Education in the Party's Basic Line, Establish a Class Viewpoint That Draws a Clear Dividing Line between Love and Hate

With the Party's basic line as the key link, we have consistently and untiringly conducted education in class struggle for the teenage youth and children. The methods we adopted are: to visit exhibitions of class education, the mass grave, and the tombs of martyrs; go to factories, shops and production brigades to conduct social investigations; to invite old workers and old poor peasants to deliver talks on history, history of the village, and actual class struggle; to employ workers, peasants and soldiers as extra-mural tutors to conduct education in the Party's basic line. Through these activities, we have been able to gradually establish a class viewpoint that draws a clear dividing line between love and hate in the teenage youth and children.

For example, some teenage youth and children think that "since the landlord and bourgeois classes have been toppled, and the four categories of elements have also become 'honest,' why is there still class struggle in society?" The extra-mural tutor and leader of the production brigade Han Hsi-ch'in used the vivid facts of class struggle--how the bully landlord "Hsi Pa-tien" under surveillance sabotaged production in a vain attempt to change the political climate--to educate the teenage youth and children, thus deepening their understanding that "in the historical period of socialism, there are still classes, class contradictions and class struggle in society," and raising their awareness of class struggle. We also organized the teenage youth and children to go to factories to listen to reports on class struggle so that they would understand that as long as there were still classes and class struggle in society, there would inevitably appear new bourgeois elements, and so that they would further realize the long-term nature of class struggle and the importance of consolidating the dictatorship of the proletariat.

PARTY ANNIVERSARY

Jen-min Jih-pao Editorial: The Party Exercises Leadership in Everything

(NCNA-English Peking, Jun. 30, 1974)

following is the full text of the july 1 editorial of the "people's daily" entitled "the party exercises leadership in everything":

today is the 53rd birthday of the communist party of china.

our party has grown in strength in the storms of class struggle and the struggle between the two lines. party committees at all levels and vast numbers of party members have undergone a new test and tempering in the movement to criticize lin piao and confucius. practice in the struggle provides further proof that ours is a great, glorious and correct party. through the great proletarian cultural revolution, now eight years old, and through its ninth and tenth national congresses, our party has become stronger, more united and more vigorous.

chairman mao teaches: "(boldface begins) the chinese communist party is the core of leadership of the whole chinese people. without this core, the cause of socialism cannot be victorious. (boldface ends)" of the party, the government, the army, the mass organizations and the cultural and educational institutions, whether in the east, west, south, north or centre of our country it is the party that exercises leadership in everything. the current movement to criticize lin piao and confucius must be conducted under the centralized leadership of party committees. only when party leadership is strengthened is it possible to organize the various forces and attain (boldface begins) unity in thinking, policy, plan, command and action (boldface ends) on the basis of chairman mao's proletarian revolutionary line. in the course of a movement, it is normal in party life to wage a struggle inside party committees for the correct line against the erroneous line and for correct ideas against mistaken ideas, and to make criticism and self-criticism regarding the shortcomings and mistakes in their work in line with the principles of "(boldface begins) practise marxism, and not revisionism; unite, and don't split; be open and aboveboard, and don't intrigue and conspire. (boldface ends)" this increases the fighting capabilities of our party organizations and enables them to give more powerful leadership to the movement; it does not in any way imply that party leadership may be weakened.

most fundamentally, strengthening party leadership means unswervingly carrying out chairman mao's proletarian revolutionary line and policies. it is essential to have faith in the masses, rely on them, boldly mobilize them and be good at translating party policy into the action of the masses. it is essential to give firm support to the proletarian revolutionary spirit of the masses and welcome their criticism and supervision -- this is a sign that our party and state are flourishing. it is essential to go among the masses, sum up in good time the experience they have gained in struggle, concentrate it and persevere in it. when certain wrong ideas running counter to marxism arise in a mass movement, we should adhere to principle and give the masses guidance. regarding the relations between the party and the masses, chairman mao points out: "(boldface begins) the party must lead the masses to carry out all their correct ideas in the light of the circumstances and educate them to correct any wrong ideas they may entertain. (boldface ends)" we should act in this way.

"(boldface begins) the correctness or incorrectness of the ideological and political line decides everything. (boldface ends)" party committees at all levels should adhere to chairman mao's proletarian revolutionary line, always stand in the van of the struggle to criticize lin piao and confucius, take firm hold of its general orientation and boldly lead it forward. they should function as bulwarks in this struggle, capable of leading the proletariat and the revolutionary masses in using marxism to occupy all spheres of the superstructure. the movement to criticize lin piao and confucius has achieved great successes. but it is still necessary for the whole party to make tremendous efforts so that the movement will become deep-going, popularized and sustained. contingents of worker-peasant-soldier theoretical workers and professional theoretical workers have gone into action in many places; they are studying the history of the two-line struggles between the confucian and legalist schools in different periods over the past two thousand years and more and learning from the historical experience of class struggle, so as to uphold the socialist road, oppose capitalist restoration, consolidate the dictatorship of the proletariat and ensure the success of the current struggle to oppose and prevent revisionism. this is an indication that the movement is developing in depth. party committees at all levels should keep abreast of new developments and study new problems so as to retain the initiative in leading the movement. it is necessary, under party leadership, to give full play to the revolutionary committees at all levels. the organizations

of workers, peasants, women and youth and other revolutionary mass organizations should also play their role under the centralized leadership of the party. efforts should be made to unite with more than 95 per cent of the masses and cadres.

"obey orders in all of our actions, march in step, to win victory". let us unite under the leadership of the party central committee headed by chairman mao to win still greater victories in the struggle to criticize lin piao and confucius and new victories in (boldface begins) grasping revolution, promoting production and other work and preparedness against war (boldface ends) exclamation

Peking Press Features CPC Anniversary

(NCNA-English Peking, Jul. 1, 1974)

the "people's daily" and all other papers in the chinese capital today frontpage a large photograph of chairman mao, the great leader of the chinese people, on the occasion of the 53rd birthday of the communist party of china.

the editorial of the "people's daily" entitled "the party exercises leadership in everything" appears in full on the front page of all papers.

on the right side of the name of every paper are two slogans printed in red: "long live the great communist party of china exclamation" and "long live our great leader chairman mao exclamation"

the "people's daily" devotes the rest of its front page to these quotations from chairman mao: "the chinese communist party is the core of leadership of the whole chinese people. without this core, the cause of socialism cannot be victorious." "practise marxism, and not revisionism; unite, and don't split; be open and aboveboard, and don't intrigue and conspire." "the correctness or incorrectness of the ideological and political line decides everything." "grasp revolution, promote production and other work and preparedness against war."

the "people's daily" devotes three full pages to news and photos showing how workers, peasants and soldiers in various parts of the country, under the party's leadership, are deepening the movement to criticize lin piao and confucius.

INSTITUTIONS OF HIGHER EDUCATION

East China University Achieves Marked Success by Orienting Itself Towards Society

(NCNA-English Shanghai, Jun. 30, 1974)

shanghai's tungchi university has in the past six years adhered to the principle of orienting itself towards society and gained remarkable success by combining teaching with the construction of typical projects.

tungchi university is a polytechnic institution with emphasis on civil engineering. in the spirit of chairman mao's may 7, 1966, instruction that "while their main tasks is to study, they (the students -- editor) should also learn other things" and that "the length of schooling should be shortened, education should be revolutionized", the architectural and building engineering departments of the university merged in 1967 into one organization to make experiments in the revolution in education. it has established close relations with two building companies and an industrial architectural designing institute of the city, which share the responsibility in running the organization. the teachers and students regularly go to the construction sites of typical projects where they combine theoretical study with actual construction work. the new organization has been called the "may 7 commune".

so far, 457 students have graduated from the commune. as part of their study, they designed more than 100 projects, helped construct buildings with a total floor space of 180,000 square metres and, in cooperation with other organizations, successfully devised over 20 new technological processes, techniques and materials, thus making contributions to socialist construction. both in political awareness and professional ability they have far surpassed those who graduated from the university before the great proletarian cultural revolution.

the may 7 commune, a new organization created in the cultural revolution, has waged constant struggles to eliminate the pernicious influence of the revisionist line in education. it met with opposition from the very beginning. some people said: "construction sites are places for work, not for pursuing studies. a university on construction site is not a university at all." later, some others alleged that the new method would "weaken basic studies". the revolutionary teachers and students waged a tit-for-tat struggle against these views. together with building workers, they conscientiously studied works by marx, engels, lenin and stalin and chairman mao's works, enumerated the ill effects of the old practice of "designing behind closed doors and building houses

on the blackboards", and summed up the achievements of the commune as a forceful criticism of the revisionist line in education.

in orienting itself toward the needs of society, the commune gives priority to changing the students' ideology and, in line with the party's educational policy, strives to train them into workers with both socialist consciousness and culture. the teachers and students hold that orienting oneself towards society means not only integrating theory with practice so as to raise one's ability in analysing and solving problems. more important, it means that the students should raise their consciousness of class struggle and the struggle between the two lines by learning from the masses of the working people in the course of practice. therefore, the teachers and students often join building workers in studying marxism-leninism-mao tsetung thought and ask veteran workers who suffered in the old society to give them education concerning class struggle. they have consciously learned from the workers their fine qualities, determined to contribute their knowledge and ability to the cause of the proletarian revolution.

according to plan, the teachers and students spend one-third of their time every year on worksites, taking part in physical labour and combining studying with the designing and construction of typical projects so as to help the students grasp relevant theories and increase their practical ability.

for instance, the 211 worker-peasant-soldier students who entered the commune in 1970 each took part in the designing and construction of five typical projects on the average during their three years of study. they started with relatively simple projects such as dwelling houses, office buildings, and store houses, taking a direct part in their construction from breaking the ground to completion. during that period, they studied the fundamentals of architecture, mechanics and mathematics relevant to the projects. then they went on to more difficult building projects and more advanced studies, applying the theories they had learned to the designing and construction in a comprehensive way. after completing each design and project, they would sum up their experience to enrich their theoretical knowledge. thus throughout the three years of study, they combined theory with practice, effectively raising their ability of analysing and solving problems.

one class of this grade had nine veteran workers each with an average of 14 years of experience of work. besides completing all the subjects in the curriculum, they successfully designed four industrial and civil projects. the creativeness they showed was beyond the reach of those who studied in the old colleges before

the cultural revolution. when they were in the second year, they designed a workshop to be built on a plot surrounded by tall buildings. breaking with old conventions, they put forward a new idea which solved the difficult problem of lighting and at the same time reduced construction cost.

AGRICULTURE

Movement to Learn from Tachai Changes South China Hsien

(NCNA-English Kwangchow, Jul. 1, 1974)

tunchang county in south china, which used to be plagued by natural calamities, has undergone great change in the movement to learn from the tachai production brigade, a national pace-setter in agriculture. its grain output has for three years surpassed the target of 6 tons per hectare set by the national programme for agricultural development. per-hectare yield in 1973 was 6.7 tons and total output three times the early post-liberation figure.

located in a rolling area on central hainan island, kwangtung province, the county was short of water. its grain output before 1970 remained at about four tons per hectare.

leading members of the county party committee in the winter of 1970 went among the masses to find ways to improve farming conditions. they were very much impressed by the strength of the masses when they went to the site of a water conservancy project being undertaken by the hsinhsing people's commune. the project, a four-kilometre-long irrigation canal that would run across five hills, was scheduled to be finished in three years. but only three months after it had been started, the project was drawing to a close. the commune party committee had organized three thousand peasant builders and armed them with the spirit of the general line of going all out, aiming high and achieving greater, faster, better and more economical results in building socialism. the builders had made explosives and tools themselves and cut the cost of the whole project to 30,000 yuan from the planned 130,000.

the county party committee made a decision on behalf of the 130,000 people of the county: learn from tachai through hard work, quicken the pace in catching up with hsiyang

county (the county where tachai is situated), and strive to change the face of tunchang in three or five years.

in late 1970 and early 1971, a multi-purpose surveying team organized by the county party committee trudged through all the one hundred hills and made a general survey of the more than one hundred and thirty streams. the team members called at seventy production brigades and held one hundred and seventy discussions with basic-level cadres and poor and lower-middle peasants. a plan was mapped out for the construction of a series of reservoirs and ponds and for an all-round development of farming, forestry, animal husbandry, side-line production and fishery.

soon, a drive to transform the mountains and rivers started. with militancy and daringness, people devoted their main efforts to the construction of major water conservancy projects while building subsidiary works in slack farming seasons. after two years of hard work, the county built and expanded 42 reservoirs, repaired 17 irrigation works and constructed 24 small hydro-electric power stations. as a result, irrigated area increased by 2,670 hectares to reach eighty percent of the county's farmland.

half the land in the county is on hills while the other half lies below. mountain torrents used to wash away the topsoil of slope land and caused the waterlogging of low-lying land. the fengmu people's commune took the lead in transforming the low-yield land. its members levelled the land and built drainage ditches and increased grain output by two tons per hectare.

through a mass drive, the wupo commune transformed 200 hectares of poor land into level fields that can conserve manure, water and soil. the county party committee summed up and popularized their experience and a mass campaign to transform low-yield land spread throughout the county. during one winter-spring period, people transformed 115 plots of land, terraced 1,530 hectares of slope land and built 1,676 irrigation and drainage ditches totalling 741 kilometres. more than 2,000 hectares of low-yield land was thus turned into fertile cropland that gives stable and high yields despite excessive rain or dry spells.

in the movement to learn from tachai, the county party committee conscientiously carried out the principle of "taking grain as the key link and ensuring an all-round development". in addition to grain, the peasants sowed 2,300 hectares to sugar-cane and peanuts, planted 200 hectares of trees on hilltops and 3,300 hectares of teaoil trees and 290 hectares of rubber trees on slopes, and raised fish in reservoirs and ponds. 150 tons of fish were caught in 1973 alone.

there was close unity between cadres and the masses. the leading cadres at various levels often went to the

grassroots to gain experience and take part in productive labour. fu shih-mei, secretary of the fengmu commune party committee, put in a total of 340 days on farm work in the last two years. the commune members call him "barefoot secretary" because he often works barefoot in the paddy fields.

last september, tunchang county was hit by a typhoon, and a drop in rice output seemed inevitable. following the example of the tachai people, the cadres and commune members fought together. as soon as the typhoon was over, they pitched in to expand the sowing acreage while improving field management. they seized a good harvest in a bad year.

Agricultural News in Brief

(NCNA-English Peking, Jun. 30, 1974)

the tukiangyen irrigated area on the chengtu plain in szechwan province, one of china's major grain producers, reports bumper harvests of wheat, rape seed and other summer crops on its 400,000 hectares of farmland.

all the more than 20 counties in the area showed increases in the output of summer crops; the wenchiang administrative region hit an all-time high both in total and unit yield of wheat.

the 2,200-year-old tukiangyen irrigation system was constantly repaired and expanded after liberation. the acreage under irrigation has now reached 534,000 hectares as against 133,000 hectares in the early post-liberation period. the peasants have undertaken large-scale farmland improvement projects and scientific farming so that grain output increases year after year.

however, it was not easy to get the bumper harvest this summer. excessive rain caused difficulties to the sowing of wheat and rape seed last autumn, and an insect pest occurred this year. with their socialist enthusiasm enhanced in the movement to criticize lin piao and confucius, the peasants frustrated all these adversities.

the peasants in the area are now strengthening the field management of rice and other autumn crops.

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central china's linhsien county reports a good harvest of summer crops despite long dry spells this year.

the people of the county relied on the collective strength and cut through the taihang mountains to build a 1,500-kilometre-long red flag canal to quench the thirst of the farmland in this rolling county.

the county was hit by one hot wave after another this year. this severely affected the flowering and milking of the 8,000 hectares of wheat on the upper reaches of the canal. under the leadership of the county party committee, all peasants turned out to carry water to irrigate the cropland. all pumping stations worked round the clock.

about 160,000 commune members turned out last winter to build irrigation projects. they dug more than 600 water storage pits, built 33 small and medium-sized reservoirs and put up 30 pumping stations. the pits were used to detain water when the canal had water to spare in slack farming seasons.

all these water conservancy works have helped overcome the drought.

TAIWAN

Rescued Taiwan Fishermen Leave for Taiwan Province

(NCNA-English Hangchow, Jun. 30, 1974)

seven fishermen from taiwan province who had been rescued at sea by people's liberation armymen and local people left chekiang for taiwan province today.

they were the crew of the fishing boat "fuchunlung" from keelung city of taiwan province. while fishing near the choushan islands, chekiang province, their fog-bound boat struck a reef and was sunk at about 03:00 hours on june 10. all the seven fishermen were saved by people's liberation armymen and local fishermen. in order to enable them to return to taiwan and reunite with their families as early as possible, the local people's government organized an emergency operation to have the wrecked boat salvaged, repaired and replenished with sufficient fuel and water. the seven fishermen set out for taiwan today on board the repaired boat with daily necessities provided by the local government.

while in chekiang; the rescued fishermen were warmly received and well accommodated by the local people's government and people. local people repeatedly expressed to the departing fishermen their sentiments and regards for their flesh-and-blood compatriots in taiwan province.

SPORTS

Junior Weightlifting Team in East China Hsien

(NCNA-English Hangchow, Jun. 30, 1974)

members of a junior weightlifting team from haining county in east china's chekiang province improved three junior records in the 1974 national weightlifting championships held in shanghai.

the three weightlifters are: 17-year-old shen wei-lin, who broke the listed clean and jerk record of 107.5 k.g. in the featherweight event with 108 k.g.; 18-year-old ko jung-liang, who improved the clean and jerk record of 100 k.g. in the bantamweight event by half a kilogramme; and 19-year-old wu yu-hsing, who added five kilogrammes to the clean and jerk record of 120 k.g. in the lightweight event.

the haining junior weightlifting team has come to the fore on the basis of mass sports activities. most of its members are weightlifting fans in middle schools.

under the guidance of chairman mao's revolutionary line and the warm attention shown by the local party organizations at various levels, weightlifters of the team have developed morally, intellectually and physically.

the county party committee, the county physical culture and sports committee and the leadership of their schools often organize the young weightlifters to study works by marx, engels, lenin and stalin and chairman mao's works. this has strengthened their determination to train for the revolution. at the same time, the leadership has appointed coaches to help with their training and provided them with all necessary facilities, including rooms and platforms for weightlifting training. the leadership also issued sports wear to the weightlifters.

by virtue of sustained efforts in training, the junior weightlifters have improved their standards constantly. stiffness in the shoulder-joints had made it difficult for shen wei-lin to execute the routines accurately when he first took up the sport. the leadership encouraged him to stick it out and his teachers and school-mates gave him detailed advices in his work-outs. in line with chairman mao's teachings on the prime importance of practice, he made hard efforts to overcome many difficulties and master the basic skills. through several months of such efforts, he improved his own weightlifting score considerably.

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* FOREIGN RELATIONS *
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CHINA AND ALBANIA

Albanian Song and Dance Ensemble Leaves Peking for Harbin

(NCNA-English Peking, Jun. 30, 1974)

the albanian national folk song and dance ensemble led by pali karafili left here by special train this afternoon on a performance tour of harbin in northeast china.

a crowd of more than 500 was at the station to give the ensemble a warm send-off. included were yu hui-yung, deputy head of the cultural group under the state council, yu chan, vice-foreign minister, lin lin, vice-president of the chinese people's association for friendship with foreign countries, hsu yun-pei, vice-chairman of the peking municipal revolutionary committee, and leading members of departments concerned as well as representatives of art workers.

upon the arrival of the albanian comrades-in-arms singing the albanian song "true friends" to bid the well-wishers farewell, the station platform was astir. people hailed "long live comrade enver hoxha exclamation" "long live chairman mao exclamation" amidst singing and the beating of drums and gongs. many of the well-wishers waved colourful pennants and danced, wishing that the revolutionary friendship and militant unity of the chinese and albanian peoples would remain ever green.

during their stay in peking, the albanian comrades visited the central institute for nationalities and the school of dancing under the central "may 7" college of arts where they were accorded a warm welcome by the teachers and students. the albanian artists also toured scenic spots in peking.

CHINA AND CANADA

Chinese Basketball Team Leaves Canada for Home

(NCNA-English Ottawa, Jun. 29, 1974)

the chinese men and women's basketball team with shih hsiao as leader and chien cheng-hai as deputy leader left vancouver for home yesterday after a friendly visit to canada.

the team came to canada on june 11 as guest of the canadian basketball association.

during its stay in canada, the chinese team visited ottawa, the capital, and eight cities in four provinces. it played a total of 15 friendly matches with canadian national, provincial and university basketball teams. the guests also visited gravenhurst, birthplace of dr. norman bethune. they were accorded a warm welcome by canadian friends.

chinese ambassador chang wen-chin gave a reception here on june 20 in honour of the chinese team. it was attended by senior canadian government officials, leading members of sports organizations and personages in the cultural and educational fields.

CHINA AND CUBA

Peking Reception in Honor of Cuban National Women's Basketball Team

(NCNA-English Peking, Jun. 30, 1974)

the chinese basketball association gave a reception here this evening in honour of the visiting cuban national women's basketball team led by jose perkin.

present were chao cheng-hung, a leading member of the chinese physical culture and sports commission, mou tso-yun, a leading member of the host association, and chinese women basketball players.

alfonso fraga, charge d'affaires ad interim of the cuban embassy here, and mrs. fraga were present together with luis gomez, first secretary of the embassy.

speaking at the reception, mou tso-yun and jose perkin expressed the wish that the friendship between the people and sportsmen of the two countries would grow daily and that the two countries would make constant progress in sports.

the cuban friends arrived in peking by air yesterday.

Chinese and Cuban Women's Basketball Teams Play Friendly Match in Peking

(NCNA-English Peking, Jul. 1, 1974)

the cuban national women's basketball team and the "august first" team of the chinese people's liberation army played a friendly match before a crowd of more than 18,000 at the capital indoor stadium here this evening.

this was the visitors' first match of their china tour. among the spectators were chao cheng-hung, leading member of the chinese physical culture and sports commission, mou tso-yun, leading member of the chinese basketball association, chen teh-ho, deputy director of the department of american and oceanian affairs of the foreign ministry, chai ming-wu, deputy head of the propaganda section of the p.l.a. general political department, and leading members of other departments concerned wang fu-yung and wang wen-chung. jose perkin, leader of the cuban team, and alfonso fraga, charge d'affaires ad interim of the cuban embassy here, and mrs. fraga were also present.

the strong cuban national women's basketball team finished seventh in the last world championships; its average age is under 19. the "august first" team is comprised of new players. both teams started with man-to-man defence and fast attack. the score was tied four times at first half before the visitors jumped to a 41-24 lead playing a double criss-cross screen to drive in for scoring from under the basket or making field shots.

in the latter half, the "august first" team put up a spirited fight. they played a hard press man-to-man defence and succeeded in intercepting the ball. they seized many rebounds and played a fast breaking game to reduce deficit. the spectators warmly applauded both teams for their fine performance. the match ended 65-57 in favour of the cuban national women's basketball team.

CHINA AND GABON

Gabonese Minister Delegate Arrives in Peking at Head of Goodwill Mission

(NCNA-English Peking, Jun. 30, 1974)

a goodwill mission from the gabon republic led by konighi okumba dokwatsegue, minister delegate to the presidency of the republic in charge of foreign affairs and cooperation, arrived here by air this evening to pay a friendly visit to china at the invitation of the chinese government.

the mission was greeted at the airport by chinese foreign minister chi peng-fei, the foreign ministry's african affairs department director ho kung-kai and deputy director of the protocol department chu chuan-hsien.

present at the airport were madame dokwatsegue and other members of the mission who arrived here earlier.

Chinese Minister and Vice Minister of Foreign Affairs Hold Talks with Gabonese Minister Delegate

(NCNA-English Peking, Jul. 1, 1974)

chinese foreign minister chi peng-fei and vice-foreign minister ho ying held talks here this afternoon with konighi okumba dokwatsegue, minister delegate to the presidency of the gabon republic in charge of foreign affairs and cooperation.

the talks proceeded in a friendly atmosphere.

taking part in the talks on the gabonese side were members of the goodwill mission led by minister delegate dokwatsegue:

michel anchouey, jean-felix adande, jean-jacques libizangomo, martin nzue-nkogue, jean-pierre lemboumba, charles tsibah, raymond tchicaya, georges bekale and pierre-claver avandjo.

taking part in the talks on the chinese side were leading members of departments concerned, including ho kung-kai, chang keng-ho, tien jen-chieh, yen chia-hua, chin feng-chu, chu chuan-hsien, lo hsu, yang kuei-jung and chou lan.

Chinese Foreign Minister Gives Banquet in Honor of Gabonese Goodwill Mission Led by Minister Delegate Dokwatsegue

(NCNA-English Peking, Jul. 1, 1974)

chinese foreign minister chi peng-fei gave a banquet here this evening to warmly welcome konighi okumba dokwatsegue, minister delegate to the presidency of the gabon republic in charge of foreign affairs and cooperation, madame dokwatsegue, and the goodwill mission the gabonese minister delegate is leading.

attending the banquet were vice-foreign minister ho ying, vice-minister of economic relations with foreign countries li ke, hsu han-ping, wife of foreign minister chi peng-fei, as well as leading members of departments concerned ho kung-kai and chang keng-ho.

minister chi peng-fei and minister delegate dokwatsegue made speeches at the banquet.

in his speech, foreign minister chi peng-fei paid warm praise to the gabonese people for the gratifying achievements they have made under the guidance of president hadj omar bongo in their unremitting efforts to safeguard national independence and state sovereignty and develop the national economy.

"in international affairs," he said, "the gabonese government upholds african unity, supports the just struggle of the peoples of asia and africa, and opposes imperialism, colonialism, racism and zionism, thus making useful contributions to the cause of afro-asian solidarity against imperialism."

referring to the present excellent situation in africa, foreign minister chi peng-fei said: "the 11th conference of the heads of state and government of african countries, which was successfully convened recently, adopted a series of important resolutions for strengthening african unity and the struggle against imperialism and colonialism. above all, it gave an effective support to the people of the portuguese colonies and other regions not yet independent in their struggle for national independence. the conference solemnly demanded that portugal shall recognize without ambiguity the rights to total independence of the people of its colonies. the government and people of china resolutely support this solemn demand of their great african brothers. the conference appealed to all countries not to establish diplomatic relations with portugal if the portuguese fail to recognise the right to independence of the colonies. the chinese government firmly supports and responds to this just appeal. following chairman mao's teachings, the chinese

people will, as always, firmly side with the african people and firmly support the african people's struggle for national independence till final victory."

foreign minister chi peng-fei said: both china and gabon are developing countries and belong to the third world.

he expressed the conviction that the present visit by the mission will surely make useful contributions to enhancing the friendship between the two peoples and the relations of cooperation and friendship between the two countries.

minister delegate dokwatsegue expressed, in his speech, gratitude for the warm and cordial reception given the mission since its arrival in china.

he said: "the gains of the great chinese revolution, coupled with those of the cultural revolution, undoubtedly constitute the victory of the revolutionary cause undertaken by the great chinese people under the guidance of the thought of chairman mao tsetung".

"my country is pleased with the recently established relations with the people's republic of china. and it is precisely in the framework of this cooperation, which we hope will be fruitful, that registers the visiting goodwill mission which i have the honour of leading," he added.

"we are here and now convinced that because we both belong to the third world and because of our common aspirations for peace, independence and justice, our two countries will surely strengthen our cooperation still more."

minister delegate dokwatsegue praised the people's republic of china for its effective support to the african peoples who are still under colonial domination, and to the decisions of the organization of african unity.

the banquet was permeated with a friendly atmosphere.

CHINA AND MAURITANIA

Chinese, Mauritanian Footballers Play Friendly Match in Peking

(NCNA-English Peking, Jun. 30, 1974)

the mauritanian nouakchott football team played its first friendly match here at the peking workers' stadium this afternoon with the "august first" football team of the chinese people's liberation army before an appreciative crowd of more than 80,000.

watching the match were ngapo ngawang jigme, vice-chairman of the standing committee of the national people's congress; chuang tse-tung and li ching-chuan, leading members of the chinese physical culture and sports commission; ho ying, vice-foreign minister; li feng-lou, leading member of the chinese football association, and wei ming, leading member of the peking physical culture and sports committee. prior to the match, they met and had a friendly talk with mauritanian team leader fall amadou mansour, and charge d'affaires ad interim of the mauritanian embassy here almamy youssouf ly and his wife.

the young mauritanian team played spirited football in today's match, showing fine skills in ball control and long shooting. mauritanian fullbacks lobbed from midfield long passing to start attacking movements from one of the corners or directly to the penalty area for one of their forwards to penetrate the chinese defence.

the wingers of the chinese "august first" team manoeuvred the ball in a sweep down both flanks and tried to penetrate the tight mauritanian defence for scoring chances.

the score was 6-3 in favour of the "august first" team.

outbursts of warm applause from the stands greeted the two teams who impressed the spectators with the good sporting spirit of "don't hurt your opponents even if it may mean you miss a good scoring chance."

an atmosphere of unity and friendship between the people and sportsmen of china and mauritania prevailed at the stadium throughout the match.

CHINA AND PERU

Chou Jung-hsin Meets Peruvian Archaeologists Delegation

(NCNA-English Peking, Jun. 30, 1974)

chou jung-hsin, leading member of the academy of sciences of china, met and had a cordial and friendly talk with the peruvian archaeologists delegation led by dr. luis lumbreras, director of the national museum of anthropology and archaeology. after the meeting, chou jung-hsin hosted a dinner.

present on the occasions were leading members of chinese departments concerned and scientists wang yeh-chiu, yueh chih-chien, chen teh-ho, hsia nai and wu ju-kang.

juan alayza, counsellor of the peruvian embassy here, was also present.

the peruvian delegation arrived here on june 26.

CHINA AND ROMANIA

Vacationing Romanian Officers Group Leaves Peking for Home

(NCNA-English Peking, Jun. 30, 1974)

the vacationing romanian officers group led by general vasile alexe, commander of the anti-aircraft defence of the romanian armed forces, left here for home by plane this morning.

the group was given a warm send-off at the airport by ma ning, commander of the air force of the chinese people's liberation army; kan mai, deputy director of the foreign affairs bureau of the ministry of national defence; and leading members of departments concerned.

romanian ambassador to china nicolae gavrilescu and deputy military attache lt. col. ioan vasilescu of the romanian embassy here were also present at the aiport.

chang tsai-chien, deputy chief of p.l.a. general staff, met the romanian comrades-in-arms and gave a dinner in honour of them on june 27.

during its stay in china, the group had a tour of yenan, sian, kweilin, shanghai, hangchow and talien, visited a unit of the p.l.a. peking units, as well as the great wall, a ming tomb, the palace museum and the summer palace.

CHINA AND SRI LANKA

Sri Lanka Engineers in Peking

(NCNA-English Peking, Jun. 30, 1974)

sung yang-chu, vice-minister of the chinese state capital construction commission, met and had a cordial and friendly conversation here today with the delegation of the institution of engineers of sri lanka led by terence william mendis, president of the institution.

after the meeting, vice-minister sung yang-chu gave a banquet in honour of the visitors. present were ho kuang-chien, acting president of the architectural society of china, and tai nien-tzu, vice-president of the society.

the sri lanka delegation arrived here on june 25 for a visit to china at the invitation of the architectural society of china.

CHINA AND SYRIA

Head of Chinese Pavilion Leaves Peking for Damascus International Fair

(NCNA-English Peking, Jul. 1, 1974)

wang hsueh-hsin, head of the chinese pavilion at the 1974 damascus international fair, left peking by air for syria today.

he was seen off at the airport by leading members of departments concerned under the china council for the promotion of international trade, including lu feng-chun and wang ke-chung. jabr al-atrash, syrian ambassador to china, was present.

Delegation of Syrian Ministry of Industry Leaves Peking

(NCNA-English Peking, Jul. 1, 1974)

the delegation of the ministry of industry of the syrian arab republic with engineer abdel latif kutait as its leader and noaman al tork as its deputy leader left here by air this morning to visit shanghai and kwangchow before going home.

seeing the delegation off at the airport were director tien jen-chieh and deputy-director wang chen-chien of the department of economic relations with foreign countries under the ministry of light industry, and jabr al-atrash, syrian ambassador to china.

the syrian guests visited shenyang and peking where they viewed factories and places of historical interest. ambassador jabr al-atrash and the delegation gave a dinner on the evening of june 28. chen wei-chi, chinese vice-minister of light industry, and leading members of chinese departments concerned attended.

CHINA AND TANZANIA

Chinese Military Goodwill Mission Arrives in Tanzania

(NCNA-English Dar Es Salaam, Jul. 1, 1974)

the military goodwill mission of the people's republic of china with li ta, deputy chief of general staff of the people's liberation army, as its head, and tao han-chang, deputy commandant of the military and political academy of the p.l.a., as its deputy head arrived here by air yesterday to take part in the 10th anniversary celebrations of the founding of the tanzanian people's defence forces and to pay a friendly visit to tanzania at the invitation of the tanzanian people's defence forces headquarters.

warmly welcoming the mission at the airport were: major general a. twalipo, commander, brigadier mkwera, chief-of-staff, of the tanzanian people's defence forces, paul sozigwa, member of the central committee of the tanganyika african national union and other high-ranking officials.

also present were chinese ambassador li yao-wen and diplomatic envoys of some other countries here.

Chinese Workers, Youth and Women Delegation Arrives in Tanzania

(NCNA-English Dar Es Salaam, Jul. 1, 1974)

a delegation of chinese workers, youth and women led by wang chao-chu, chairman of the hupeh provincial trade union council, arrived here yesterday to take part in the celebrations of the 20th anniversary of the founding of the tanganyika african national union (tanu) at the invitation of the national union of tanganyika workers, the youth league of tanu and the union of women of tanganyika.

the delegation was welcomed at the airport by paul sozigwa, member of the central committee of tanu; c. liundi, general secretary, and a. shija, vice-general secretary, of the youth league of tanu; salome, vice-chairman, and thecla mchauru, secretary-general, of the union of women of tanganyika.

present also was chinese ambassador to tanzania li yao-wen.

CHINA AND UN

4th Session of UN Working Group on "Charter of Economic Rights and Duties of Nations" Ends

(NCNA-English Mexico City, Jun. 29, 1974)

the 4th session of the working group of the u.n. conference on trade and development to draw up a "charter of economic rights and duties of nations" concluded here this morning.

at the session, which began on june 10, the developing countries devoted great efforts to the drawing up of a "charter" favourable to the third world countries. in their speeches, many representatives of developing countries expressed the strong desire for a complete change in the existing international economic relations based on inequality, control and exploitation and for the establishment of a new international economic order.

representatives of 16 countries and the chairman of the working group jorge castaneda (mexico) spoke at the final session. in the course of working out the "charter", castaneda said, "we have never forgotten to make it an instrument in defence of the third world, a means of struggle of the developing countries that are in an unfavourable position in international economic exchange."

he pointed out that strong political pressure had been exerted to threaten the efforts of the third world to master their destiny without foreign interference. he stressed that the historical moment had come for the third world to defend their own interests.

chinese representative and ambassador to mexico yao kuang said that the chinese delegation admired and firmly supported the just position of the developing countries to safeguard state sovereignty, defend their national resources and oppose foreign exploitation and plunder.

"it should be pointed out," he said, "that the progress we have made is not easy and we are all clear where the difficulties come from. a superpower disregards the interests of the developing countries and tries in a thousand and one ways to thrust its sinister stuff into different chapters and paragraphs in an attempt to obtain what it has failed to obtain at other meetings. on some important matters the other superpower stubbornly defends the old and unequal international economic relations. their truculent behaviour has brought great difficulties and obstacles to the meeting, affecting its normal proceeding."

he said in conclusion, "so long as the third world strengthens its solidarity and unites all forces that can be united, a charter which conforms to the interests of the third world countries can be worked out on the basis of respecting the aspirations and interests of the developing countries and through consultations on an equal footing and common efforts. the chinese delegation is confident of this and is willing to exert its efforts."

throughout the session, the soviet and u.s. representatives tried in every way possible to obstruct the drawing up of an economic charter favourable to the developing countries. but they were in extreme isolation. their unreasonable attitude aroused dissatisfaction and condemnation from many representatives.

president luis echeverria gave a banquet in honour of all representatives of the working group on june 25.

CHINA AND VIETNAM

Vice Premier Teng Hsiao-ping Meets Vietnamese Shooting Delegation

(NCNA-English Peking, Jun. 30, 1974)

vice-premier teng hsiao-ping this morning met and had a cordial talk with the shooting delegation from the democratic republic of viet nam led by nguyen duc tien and ngo mai xuan.

nguyen tien, charge d'affaires ad interim of the d.r.v.n. embassy in peking, and his wife were present at the meeting.

present also were chuang tse-tung and yao hsiao-cheng, leading members of the chinese physical culture and sports commission, sun cheng-hua, leading member of the chinese marksmanship association, and liang feng, deputy director of the asian affairs department of the foreign ministry.

Chinese and Vietnamese Shooting Teams Conclude Friendly Contest in Peking

(NCNA-English Peking, Jun. 30, 1974)

a three-day friendly shooting contest between the chinese and vietnamese shooting teams ended here today, with the visitors winning one of the seven team and individual titles.

most of the vietnamese contestants are militiamen who saw action in the war against u.s. aggression and for national salvation and grew in the fight to defend the fatherland in close coordination with the people's army. many of them are national record setters or holders of the democratic republic of viet nam.

in the men's free small-bore rifle prone shooting event today, pham thao scored 580 points out of a possible 600 to win the individual title. the guest team was particularly successful at shooting from the prone position. in the men's standard rifle 3x20 event, each of the three vietnamese sharpshooters collected more than 191 points out of a possible 200 in prone shooting. in the small-bore rifle prone 60 shots, the national record holder nguyen thi thu huong and others of the guest team hit 97 points in a series of ten shots on several occasions.

the chinese contestants added 5 points to the national record of 2,198 points in the men's team free pistol. in the

same event, chi ke-fa achieved a good early result of 286 points in the first 30 shots.

the three-day friendly contest provided the marksmen of the two countries with a good opportunity for recalling friendship, exchanging experience and learning from each other for common advancement. this was further enhanced the revolutionary friendship between the people and marksmen of the two countries.

INTERNATIONAL ORGANIZATIONS

President of International Amateur Swimming Federation Ends Visit to China

(NCNA-English Peking, Jun. 30, 1974)

dr. harold w. henning, president of the international amateur swimming federation, and mrs. henning concluded their visit to china and left peking by air today.

while in china, dr. and mrs. henning visited peking, hangchow and shanghai.

TERRITORIAL WATERS

Peruvian Paper Flays Superpowers' Maritime Policy

(NCNA-English Lima, Jun. 29, 1974)

the peruvian paper "la nueva cronica" exposes and upbraids the imperialist maritime policy of the two superpowers, the soviet union and the united states, in a supplement article published today.

it says, "the governments of washington and moscow concur fully in their imperialist maritime policy aimed at not recognizing our peoples' irrenounceable right to unilaterally fix the limits of our own territorial sea. concretely, the offensive is against those nations that

favour the 200 mile limit. in this sense, all peruvians have witnessed the pressures, threats and even reprisals directed against us because of our refusal to back down an inch from our position."

"they think that with their big fleets, huge capital and advanced technology they can indiscriminately exploit the fishing, mineral and petroleum resources of our seas. but now they cannot do so because we have proclaimed the sovereign right over extensions as wide as 200 miles," the article says.

it points out that not only is the united states continuing its seaward expansion, but "the soviet union too covets the treasures of the sea." the article recalls that "at the beginning of 1969 a group of russian and u.s. geologists and scientific workers carried out an expedition to honolulu and guam in the middle of the pacific. after it the russian scientist alexander lisitzin declared: 'if i were a capitalist i would'nt hesitate to invest up to my last penny in the ocean.'" the article comments: "lisitzin's words coincide fully with the official soviet press assessments."

the article points out that after the previous two conferences on the law of the sea, the united states and the soviet union "continue to insist on their excessive claims."

in 1970, it adds, the united states and the soviet union initiated a treaty on denuclearization of the sea-bed and the ocean-floor. concerning this question, they set a real trap. "the trap is that the governments of washington and moscow consider the sea-bed 12 miles offshore as an 'international sea-bed'."

the article then attacks the positions taken by the two superpowers at the caracas conference that matters of substance should be decided by a nine-tenths or a two-thirds majority vote. it says, "in the past when they controlled the voting machine, they only demanded a simple majority of half plus one of the delegates. now they oppose this system." this is because they know perfectly well that the number of third world countries supporting the 200 mile limit has increased spectacularly. "therefore, if they accepted the criterion of a simple majority as they advocated in the past, there is no doubt that the north-americans and russians would be swept aside at the caracas meeting," it notes.

"in opposing the interests and aspirations of the third world, the governments of washington and moscow have paired up politically." in the face of the voracious attempt of the world powers to deprive them of their rights, the developing countries are struggling to protect their sea resources, it concludes.

END

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